

# BRIEF REPORTS

OF

## LECTURES

DELIVERED TO THE

WORKING CLASSES OF EDINBURGH,

ON THE MEANS IN THEIR OWN POWER OF

IMPROVING THEIR CHARACTER & CONDITION.

By JAMES SIMPSON, ESQ., ADVOCATE.

*THE PROFITS ARISING FROM THE SALE OF THIS PUBLICATION TO BE APPLIED TOWARDS  
THE ERECTION OF BATHS FOR THE WORKING CLASSES IN EDINBURGH.*

EDINBURGH:

JOHN JOHNSTONE, HUNTER SQUARE; C. ZIEGLER, SOUTH BRIDGE;  
AND J. M'INTOSH, NORTH COLLEGE STREET.

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## MR SIMPSON'S LECTURES ON THE MEANS OF IMPROVING THE CHARACTER AND CONDITION OF THE WORKING CLASSES.

(From the *Edinburgh Weekly Chronicle and Scottish Pilot* of Dec. 16, 1843.)

EIGHT years ago the columns of the *Chronicle* were enriched with reports of popular lectures delivered by Messrs Combe, Simpson, and Drs Fyfe and Murray, to overflowing audiences, chiefly composed of working-men. These lectures were much valued at the time, and we believe they have made a deep and salutary impression on all who heard them. The reports we were enabled to give of them, brief as they necessarily were, attracted a considerable degree of attention, and exercised, we have reason to know, a beneficial influence over the public mind. The time that has elapsed since then has produced many changes and many grievous dissensions and misunderstandings between the different classes of society. Party spirit in politics and religion has raged with unrelenting violence, and so divided man from man, and set one neighbour against another, that we had almost begun to fear that the love of philosophic truth, of social improvement, and of the kindly affections, was in danger of being extinguished among us. But if we required any proof of the groundlessness of such a fear, we should find it in the circumstance that the working-men of Edinburgh retain so lively a sense of the value of the lectures we have referred to, and so strong a desire for mental culture and useful information that three thousand of them have requested Mr Simpson again to step forward and enlighten them on the means of improving their character and condition. This is a most gratifying fact, and demonstrates strikingly the advancement that has already been made by so many of our industrious townsmen. Where

the love of knowledge has been awakened, the ruder passions have ceased to reign, and the mind begins to develop the power of enjoying and diffusing real happiness.

We have never been of those who thought the generality of the working class behind the rest of the community in intelligence or good feeling. But we were not content to see them only comparatively intelligent and virtuous. It has ever been our strong desire to see them positively so, and every step they have made in advance, has afforded us inexpressible satisfaction. It is with no small pleasure, then, that we hail the desire manifested by so many of their number to "get wisdom and understanding."

In compliance with the requisition we have referred to, Mr Simpson delivered the first of a series of lectures on Tuesday evening last, to a crowded and attentive audience, and we believe he is to continue his prelections every Tuesday evening till the course be finished. A faithful summary of the preliminary lecture will be found in another part of this paper, and we shall give similar reports of all the succeeding lectures, for we feel assured they will be highly prized by our readers.

We need not say how deeply the public are indebted to Mr Simpson for his valuable instructions, especially when it is considered that they are given gratuitously. But he will not go unrewarded. No richer recompense can be received by the truly good man than evidence that his labours of love are productive of their natural fruits—the increase of virtue and happiness; and this reward we feel assured Mr Simpson will receive in full measure.

On Tuesday evening, James Simpson, Esq., advocate, well known to the public as an enlightened educationist and philanthropic citizen, delivered the first of a series of lectures in the Cowgate Chapel, on the subject above mentioned. There are some circumstances connected with these lectures, independently of the high character of the lecturer and the intrinsic interest of the subject, which entitle them to more than ordinary attention. In the first place they have been called for, spontaneously, by the class whom they chiefly concern, a requisition signed by 3000 working men having been presented to Mr Simpson soliciting him to undertake the important task on which he has entered. In the second place, the enlightened and be-

nevolent lecturer has declined to accept of any remuneration for his trouble, and stands forth as a disinterested moral teacher, actuated only by concern for the welfare of his fellow-men. These circumstances draw a broad line of distinction between this series of lectures and public prelections, on whatever subject, which are delivered for gain or to advance the professional interests of the lecturers. The public seemed to appreciate the difference, for on the occasion referred to Mr Simpson's audience was not only very numerous, but more intently earnest, enthusiastic and harmonious than any meeting we have witnessed for years past.

After making an interesting allusion to the lapse of eight years since he stood in that place before, and

the change which that period had made on his audience, especially in bringing forward a younger as well as a larger class of hearers, Mr Simpson expressed his delight in the spectacle before him in the vast building where they were assembled—a crowd attracted not by any vulgar exhibition of wonder, but to hear an humble individual's "plain tale" of certain simple principles, duties, and habits which the All-wise had constituted as the conditions of human happiness. (Cheers.) As they had invited him, not he them, he was entitled to hold that fact as a pledge that they would lay to heart his well-meant teachings, and reduce it to practice in their lives. (Hear, hear.) A member of the deputation who presented to him their flattering requisition, said to him, with much feeling, that his former lectures had made him, he hoped, a better man. He (Mr S.) heard that avowal with a justifiable pride, and founded on it the hope that before they parted with each other, many of his present hearers of both sexes would have the same experience. (Cheers.) He hoped to see the female part of his audience larger—he had much to say specially to them. There could be no "home" without them, no education, no social improvement. (Cheers.) This he stated in impressive terms. Eight years ago he had been dissuaded from meeting the working classes in moral discussion; but he had confidence in them, for they had never been met in a proper spirit, and his confidence was justified, not only here, but in many other great towns in both kingdoms, where he had met them to the number in all of above 20,000. (Loud cheers.) He would not wish more intelligent, right feeling, decorous, courteous, or encouraging hearers. They were sometimes above 3000. This he felt to be of the nature of a triumph over prejudice and prepossessions founded in ignorance. (Cheers.) As his lectures were to be, at their own request, addressed to the improvement of the character and condition of the working classes, his first inquiry was what that condition and character really were. He showed that they suffered in part from causes not, at present at least, within their own control. He told them plainly that neither the intellectual nor moral character of the masses of the people was yet brought to a satisfactory elevation. A general system of enlightened education alone would work out that important result. That at present is *denied* them, but it will come. The food of the country is not adequate to the population. (Hear, hear.) By yet prevailing ignorance and prejudice, agriculture, in four-fifths at least of these islands, is so low, as to reap from the land scarcely one-half of its proper production. The sea teems with nutritious food, sufficient itself to feed the people; but we are not yet so far civilised as to command these vast supplies. Fleets should be engaged in the fisheries. Edinburgh is supplied by what a few fishwomen can carry on their backs! The food produced in foreign countries is a prohibited supply. He could not avoid alluding to that as one cause of the depressed condition of the working classes, although circumstances had rendered it a vexed political question. That such restrictions are suicidal, was his conviction long before they became the subject of political controversy—(cheers)—and although he abjured party politics in his addresses, he could not pass over this great evil, which stands prominent in his way. (Renewed cheering.) The same restrictions recoiled and produced another cause of depressed condition—want of work. This was too obvious to require to be dwelt upon. Long before, he repeated, these points had become political, he (Mr S.) had hoped to see the day when,

as long ago counselled by Adam Smith, all restrictions on trade should be removed, and our country rise like a giant unswathed and command the wealth of the world. (Cheers.) The lecturer passed to another lamentable feature in the physical condition of the people—their habitations. Wretched as these were in the country, in the towns they were a reproach to an enlightened and moral age. (Hear, hear.) Ill built, comfortless, crowded together, without drains, water, air, or even light, and swarming with tenants, they were hot-beds of pestilence; and it was only wonderful there was not more of it. In Liverpool and Manchester many thousands lived in cellars! He alluded to the mal-construction of the old town of Edinburgh—huddled together as it was to get within a wall to defend it from English and border robbers in barbarous times; and made some amusing remarks (for Mr S.'s illustrations are often very mirth-exciting) on the time when the Cowgate was outside the first wall, and was then the *new town*. (Cheers and laughter.) He had read in a Latin work two centuries old that that well-known region had "nothing about it low or rustic, but all magnificent." (Renewed laughter.) This, no doubt, was a comparative eulogy; the writer being probably accustomed to the hovels, then called houses, in the country. French ambassadors, archbishops, and more lately Lord Provosts lived in the Cowgate. Mr S. made some home remarks on intemperance as a cause of the unhappy condition of the working classes. He characterised the use of alcohol as an article of food, either in the shape of spirits, wines, or the stronger beers, as a grand, though all-prevalent, error in life. (Loud and long-continued cheers.) Animal chemistry was revealing alarming facts about it, and the wise were abandoning it before it destroyed, which it does even in what is called moderation, the nervous influence and digestive powers. (Cheers.) On its physical and moral mischiefs, he would say much more before he finished his course. (Hear, hear.) He here excited much interest by a brief description of the sanitary schemes for great towns, now agitated by Mr Chadwick and other philanthropic philosophers. He hoped to see public grants for Edinburgh, for example, large enough to pull down the wretched unwholesome trash, misnamed houses, in the closes, to make way for lanes down the slopes, with well-built houses for the people, with all the advantages of sewers, water in abundance, and pure air and light—which, properly managed, might be let at much easier rates than are screwed out of the poor tenants for the miserable reaccommodation they are mocked with. [This view of better things for the working man's dwelling, produced a strong sensation in the audience.] Bad legislation would give way to the increased intelligence and morality of the people. At present the working man was in a false position. (Hear.) The relations of life are rapidly changing beyond his power of reaccommodating himself to them. He is squeezed out of his place, and perplexed, and is gradually retrograding and sinking; but not without great danger to the fabric of society. (Hear, hear.) He *must*, therefore, be better fed, better clothed, better lodged, better educated. (Cheers.) Much is certainly in the form of external forces pressing upon him, but much is in his own power, and every movement in the right direction, which he himself makes, is a step to a wiser consideration of his condition by the recognised powers of the country. (Cheers.) After these introductory remarks which, however, we have merely described, without conveying any adequate idea of the manner in which they were delivered, or the gratifying effect

they produced, the lecturer proceeded to what he called his "subject." He commenced with laying a broad foundation for the improvement of the character and condition of his hearers, by a familiar exposition of those laws which God has immutably established, as the media through which He governs the world. These laws are Divine commands; obedience to them is rewarded with happiness—disobedience with suffering. (Hear.) Every evil which arises in human affairs can be demonstrated to be the result of a breach of some one or more of these laws. They are immutable as is their Author, in whom "there is no variableness nor shadow of turning." Knowledge of these laws is another word for power. Discovery is nothing else but further knowledge of them. (Hear.) A corner only of the veil is yet lifted. Who shall set bounds to its farther removal? (Cheers.) Let us not commit ourselves by dogmatising on what our present ignorance calls impossibilities. Scott ridiculed gas-lights, and Lardner steaming to America! (Hear.) The lecturer proceeded for nearly an hour to classify and explain the laws of nature, and was listened to with the deepest attention. Dividing creation into the physical and moral worlds—the world of matter and the world of mind—he divided the physical laws, which govern the first, into *physical*, more strictly, and *organic*. The first governing the phenomena of the mechanics and chemistry of inorganic matter—the second those of plants and animals or organised matter; of which latter the three characteristics are, that it lives by food, re-produces its like, and decays and dies. He showed how knowledge and application of the physical laws gives us safety and force; and how neglect of them endangers, injures, and destroys us. In obedience to these laws, disobeyed by avarice, the legislature itself interferes and prohibits the overloading of coaches, and will prohibit the careless management of steamboats. He gave several other striking illustrations, some of them ludicrous, of the consequences of forgetting the mechanical laws. He who obeys God's organic laws "day and night" is blessed with health, and transmits it to his offspring. (Hear.) Much that nearly concerns society was here brought out, as to food, air, exercise, ventilation, and cleanliness; and the dreadful fever now scourging Edinburgh, and threatening to spread like a plague, was given as a tremendous warning that the organic laws are not defied with impunity. The moral world, he had said, comprises the world of intellect or thinking, and of feeling in the widest sense of the latter. He gave a clear description of the laws of intellect, and then proceeded to the laws of feeling, with their invariable results. The powerful, irresistible, law which unites the mother to her infant, more strong than chains of triple brass, was affectingly described. Solomon's judgment was founded on his perfect confidence that that moral law would bring out the real mother. Mr S. made some striking observations on the adaptation of such laws of mind to external objects—as well marked as that of the eye to light, or the ear to sound—as demonstrating design in creation and the existence, and not less the benevolence, of the Great Designer. He instanced several of the moral laws—the uniformity of action in the law of acquisitiveness, for example. We count on money being taken when offered. The law of love, of praise, that never fails to please, while censure, ridicule, and reproach wounds every human being. Mr S. concluded his address with a description of what he called the ethics of the system—the paramount sway in the arrangements of the moral world, of justice, mercy, and piety. These

were the tests of the morality of human actions, and a short and easy test they were. He showed that the reign of these is another word for civilisation and social order; and that the progress of society in these is evidenced by so much more of justice, mercy, and piety. Social disorder, crime, anarchy, are all violations of these moral feelings, impelled by animalism and selfishness. Hypocrisy itself pays them homage. (Cheers.) Improvement of character is an advance in them. The truth, he said, will meet us at every step in human affairs. Often and often he would himself recur to it in these lectures, and the farther he proceeded, the more clear would be the coincidence between these three laws as a philosophical truth, and the foundation of all religion—to *do justly, to love mercy, and walk humbly with God.* (Loud cheers.) Mr S. expatiated with much effect, and with telling poetical illustrations, on the internal pleasure and external power of benevolence, and brought it home to the business of every day as the essential ingredient of all that sweetens life, domestic and social. This was not mere sentiment, it was substantial truth which every hour's experience verifies. This benevolence—this mercy, was now practically applied in criminal jurisprudence, insanity, and education, and even in the treatment of animals, and gratifying improvement has been the result in all. If all this shall, by any unreflecting person, be called visionary, he would remind him that Christianity requires all this, and much more, in the love of our neighbour—that heaven is love—and that God himself is love. (Cheers.) Such was the philosophy on which he would base the improvement of character in the working classes, and all classes. This is philosophical wisdom—revealed wisdom—celestial wisdom, and as true is it philosophically as religiously, that "her ways are ways of pleasantness, and all her paths are peace."

The whole of the long discourse, of which the foregoing is but a brief summary, was listened to with untiring attention, and at the close the lecturer was greeted with a prolonged round of cheering that conveyed a warmer feeling than mere approbation.

By a singular coincidence the *Spectator* of Saturday last contains the following announcement of an experiment, similar to that recommended by the learned lecturer, which is about to be made in London.

#### MANSIONS FOR THE POOR.

The project of establishing mansions for the poor appears to stand some chance of being realised. The agitation of questions relating to the humbler classes, and the urgency of providing abodes for those who are unhoused by metropolitan improvements, have revived and concentrated attention. The project is not a new one, we have already mentioned that it was entertained in some shape by one of the wards of London; and we now learn that it had previously been suggested in Camberwell, by Mr William Arthur Wilkinsoa, who was struck with the costly but vile habitations to which the poor were limited. In 1839, he issued a proposal for the erection of a building, well ventilated, to be let out in separate apartments to the poor—a man and his wife to have the care of it, to keep the common stairs and passages clean, and to supply the inmates with cooked food for purchase. This proposal fell to the ground for want of encouragement; public opinion on the subject being, at that time, far from ripe enough for action. In February last year, a plan on a larger scale was started, to erect a mansion, to fit up existing

buildings, and to build residences of a more separate kind for poor tenants. The society numbered the Earl of Devon, Lord John Russell, Lord Ashley, and Major Jebb, among its patrons, and Mr Charles Gatliff among its committee-men. The prospectus fully proves, by figures, the practicability of such a project so far as expense is concerned. The facts to be borne in mind are—that the poor of the class in question do pay what are really large amounts for rent, exacted with rigour every night or every week; and that the house-room thus hired is inconvenient, squalid, and noxious to the last degree. Some of the most wretched abodes in Charles, King, and Parker Streets, Drury Lane, are let as follows:—for two cellars, 3s per week; the parlours fetch 4s per week; the first floor, 4s 6d; the second, 4s; and the attics, 3s; the entire rental of Charles Street, Drury Lane, which is occupied in this way, amounts to upwards of £2000 per annum. In the parishes of St John and St Margaret, Westminster, in 1840, 5366 families were lodged in 5294 “dwellings,” paying an average rental a fraction under 3s a week, or £40,000 per annum in the gross. In the inner ward of St George’s, Hanover Square, this year, 1465 families paid £13,000 per annum; nearly half of that amount was raised in a weekly average of 6s 9½d; and nearly two-thirds of the families lived in a single room! The prospectus contains estimates to show that after paying interest on the outlay for construction and furniture, with the cost of gas, firing, water, and other incidental expenses, the rent of 2s per room, or 3s 6d for pairs of rooms, would leave a surplus to go in aid of the funds. Thus, for considerably less rent, the poor might have all the comforts of light, ventilation, warmth, dryness, decent neighbourhood, cleanliness—all that constitutes the essentials of material comfort in lodging. These estimates were framed on a scale of prices at which respectable builders were willing to undertake the works.

The society which issued this prospectus seems to have languished for want of encouragement; but under the recent agitation it has revived, and a new prospectus, with a new staff of officers, is advertised; Lord Ashley, the Earl of Devon, Viscount Ebrington, and Viscount Morpeth, heading the “Patrons,” among whom is still Major Jebb; Mr Gatliff is still Honorary Secretary; Dr Southwood Smith is on the Committee; and Mr Wilkinson’s name is added.

“The object of the Metropolitan Association is to provide a remedy for the existing evils, by enabling the labouring man to procure a comfortable, clean, and healthy habitation, at a less expense than is at present paid for very inferior and unhealthy accommodation, arising from want of ventilation, bad drainage, and the crowded state of the apartments.

“To effect this, it is proposed to erect—1. Dormitories for single men, or large rooms divided into compartments, with a separate bed to each occupier, which could be afforded at as low a rate as is paid at present by each person when three and four sleep in one bed. 2. Well-drained and ventilated buildings to be let to families in sets of rooms, with an ample supply of water on each floor.

“It is intended that a fair return for the capital invested shall be obtained; eleemosynary relief not being desired as a part of the undertaking, since it would destroy the independence of those whom it is wished to benefit.

“The funds are intended to be raised in shares of £25, and the liabilities of a joint-stock company will be avoided by obtaining letters-patent under the 1st Vic. c. 78, sec. 2 and 4; which will limit the responsibility of shareholders. Five pounds per share will be required to be paid into the bankers’ hands.”

The society appear wisely to have concentrated their purpose on the furnishing, in the first instance, in one class of dwellings. As yet no name has been chosen for the sort of structure, and a happy choice would do much to avoid the creation of prejudices. The name should neither have too much pretension which might excite ridicule, nor mark the abode with inferiority. “General Mansion” would express what it is: and the word “general” would not stamp it with a pauper look, as “public” might, or any periphrastic term such as “for the poor.”

The mansion is intended for the very poor, and the benevolent projectors would naturally desire to see the real objects of their solicitude reap the benefit; yet would it not be wise to admit the mere plea of poverty too freely, and to exclude the less poor. At the outset of the experiment, the fact of success must be a paramount object; because the single mansion could do but little for the mass of the poor, and the really great good would be to establish the fact that such aid may be made available. Therefore, every chance of success for the working-model should be carefully secured. One means of success would be, to select as inmates of the first mansion, persons of fair character, orderly, and disposed to co-operate in maintaining a quiet and decorous household. One great help in overcoming the prejudices of the poor would be for them to see that those who were not the most oppressed by need did not scruple to choose such abodes; and therefore it would much conduce to ultimate success, if families not belonging to the poorest classes took up their dwelling in the general mansion. It might be so constructed and managed, that truly “respectable” families would not scruple to lodge in it, and save rent.

Mr Wilkinson’s suggestion, of supplying cooked victuals, ought not to be lost sight of. Bad food is one common source of disease among the poor; bad cookery, of discomfort. Whether the victuals were supplied by the officers of the building or only the cooking—or whether cook-shops might not be permitted to exist, as private speculations, but under the sanction and surveillance of the Committee—are questions of detail for after consideration. But access to a supply of cheap, wholesome, and fairly cooked food, would be a great addition to the use of the establishment, and need be none to its trouble and responsibilities.

The great point, however, is the practical superintendence of such a place. Too much care and deliberation cannot be bestowed upon it. The principal officer ought to unite diligence, firmness, resolution, and intelligence, with manifest cheerfulness and an unflinching good temper. Let it be impressed on the mind of the Committee, that their best success will be, not in the improved comfort that they may bring to so many individuals, but in proving to the country at large and the Government, that such help for the poor is feasible. It seems all but certain, that if the General Mansion were to realise full success, not many years would elapse before such structures would replace the squalid streets that now disgrace our largest and wealthiest towns.

*The Edinburgh Weekly Chronicle and Scottish Pilot will be reduced to Threepence on the 6th of January 1844; it will then be the Largest and Cheapest Weekly Newspaper in Scotland.*

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## LECTURE II.

(From the *Edinburgh Weekly Chronicle and Scottish Pilot* of Dec. 23, 1843.)

The house on the present occasion was densely crowded. There could not be fewer than 3000 persons in the meeting. A considerable number of the fair sex were present. The learned lecturer reminded his hearers that the knowledge, which is power, is knowledge of and compliance with those laws, physical, organic, intellectual, and moral, by which the world is governed; and that all improvement of character and condition can only be similarly defied. The essence of all human improvement is the right and harmonious use of the faculties of the mind. Of the *essence* of mind we know nothing; but we can observe how it manifests itself, and such manifestations we name *faculties*. These are primitive, distinct, and determinate. One class of them *thinks*—the intellectual; the other *feels*—the moral. Education is the exercise and improvement of them all in their places and joint action. This is an extensive view, when compared with the old notion that reading, writing, and counting, were the sum total of education for the masses; with Latin and Greek, learned to be forgotten, for the more favoured. The education of the whole being, has been sneered at as the “*new-fangled*”. (Hear, hear.) Thanks to its enemies for furnishing, like Shylock, an appropriate name, there cannot be a better distinction from the “*old-fangled*.” (A laugh.) The faculties, according to the phrenological analysis, now almost universally admitted as the only one which clearly and rationally explains human nature, are thirty-five in number. He did not intend to go minutely into them all, as if he were lecturing on the subject of mental philosophy, but would dwell most upon those which figure the most in life, the right use of which contributes to human happiness, and their misuse or abuse to human suffering. How deeply it concerns us all to be informed on such points, will soon sufficiently appear. Take an obvious impulse or instinct, to begin with, the *Appetite for food*—the Alimotive-ness of the phrenologists. Mr S. explained its nature as a mental, although in its results imagined a mere stomachic, feeling; and described the peculiar insanity of the faculty, called the voracious, in which, however full the stomach, the brain still craves. Of these views, he gave some very interesting illustrations. He then passed to the abuses of the faculty in gluttony—excess or sensuality in the use of food, and observed that, under the old mode of rearing the young, this impulse was at least left to operate instinctively, and gather strength by indulgence; but that

even such neutral treatment was rarely the amount of the error. It was common, almost to universality, to act positively, and pamper the appetite. Food intended to nourish when taken in moderation, is, in the nurse's arms even, associated with pleasure; the open mouth of the crying child is stuffed with sugar, and the lesson taught *when* and *wherefore* to cry with effect; dainty food, sweetmeats, are given as rewards, often as bribes, and at the same time that sensuality is fostered, duty is placed on a selfish and sensual basis. (Hear, hear.) The child grows up greedy, sensual, and selfish, and his parents justly suffer in their future intercourse with him; sometimes, as is well known to too many, to the injury of their fortunes as well as the sore trial of their feelings, by the habits they themselves allowed to gain strength, if they did not, by their ignorance and folly, aid and abet them. Mr S. next considered the other branch of this faculty's abuse—drunkenness. He had touched slightly upon this deeply-important subject, in his first lecture, as one cause, he might say the chief cause, of the suffering and degradation of the working classes; it came now in his way in treating of the faculty from the abuse of which it arises. After giving a striking view of the enormous miseries arising from this master-curse of human life, in ruined health, family wretchedness, loss of life, waste of property, insanity, and crime; and of the brutal debauchery in this respect of even the higher classes till within a very modern date; the various childish tyrannies with which they forced each other to drink; their bacchanalian songs; and the grievous error of connecting alcohol with conviviality, in what are called drinking usages, one of which is swallowing poison mutually to each other's *health*; Mr S. came to the origin of the miserable practice, which he found to be in gross ignorance of its nature and effects, and the reckless initiation of the young in its abominations. The child has its glass of wine—if not of alcohol still more concentrated; the boy has a little more, the youth imitates manhood, and boasts of his power of imbibing a great deal, and in the man the habit is confirmed—the digestive powers are weakened, often destroyed—the nerves shattered—life abridged; and, in many instances, prematurely ended. (Hear, hear.) Mr S. denounced this insane course. He would not listen to the common slang—“I cannot do without my wine; I come home *exhausted* with a day's labour and care, and feel revived with two or three glasses of wine; I *may* sip a little more,” &



In other words, you will "sip" on to nearly half a bottle; and the want will grow upon you, a want you have yourself created. (Cheers.) He denied that this stimulant is necessary naturally. It is factitious. (Hear, hear.) Nourishing food and mental relaxation are nature's restoratives. With these there is no need of other stimulants. (Cheers.) He denied that the latter promote digestion—they impede it. When the victim of the practice goes to his doctor with a ruined stomach and gouty limbs, the first thing done is to take away his wine, spirits, and strong beers, and give him plenty of water instead. Let the bilious and dyspeptic make the trial. (Cheers.) If this be all true of the moderate, but self-deluding winebibber, what must be said of the dram-drinker, who gulps down liquid fire as a food, and gives it to his child! He (Mr S.) alluded to a transparency he had once seen of the inside of a healthy person, and of a drunkard—the latter one mass of ulceration. He alluded to the experiments of the great Liebig to discover the alcohol imbibed, in the perspiration, saliva, breath, and other excretions of the body. They had all failed—the evil spirit eluded his strictest researches. What becomes of it, is the alarming question, what it *does* is only too plain. (Hear, hear.) Independent then of its degrading moral effects, and its ruinous economical, he pressed upon his audience to lay to heart its physical mischiefs. Let the young be thankful, that they can yet avoid the beginnings; while the more advanced would do well to pause and turn over a new leaf in the book of their lives. He would almost say that the improvement of the working classes were achieved, if alcohol were banished. (Cheers.) Were he assured that his three thousand friends were, on the grounds which he had enumerated, moral, prudential, philosophical, to make a voluntary sacrifice of this factitious want on the altar of temperance, he would not envy the feelings or the fame of Father Mathew himself. (Cheers.) He had said that he held their invitation to himself to be a pledge that they would not only listen to his advice, but follow them, and some of his hearers had already told him that they had resolved to try whether they could not do without tobacco—that filthy as well as noxious indulgence—which they too were in the habit of *persuading themselves* was necessary to their comfort. (Cheers.) Extend but the trial to whisky, and the victory is gained. (The whole of Mr S.'s argument on this head was listened to with pin-fall silence, and was greeted at its conclusion with the heartiest applause.) He had forgotten to say that among the lessons, often and often repeated, of the Infant School in the Vennel, in which institution he took a warm interest, hatred of whisky, with knowledge of all its mischiefs, moral and physical, holds a prominent place. No infant-school-trained child will become a slave to the "necessity" of alcohol or tobacco. (Hear.)

The lecturer proceeded to another of the impulses of our nature of great importance to attend to in the ques-

tion of the improvement of the working classes, for it is one which, according as it is properly used or abused, produces the greatest happiness or the greatest misery—he meant the *Attachment of the sexes*, leading to their union in marriage. He described the feeling with much tact and delicacy, as fundamentally an animal impulse, but so easily and naturally refaced by association with the higher feelings, as to demonstrate that its great Designer intended it to be pure. It furnishes the poet with his sweetest, purest, and most exalted theme. Mr S. illustrated this by an interesting allusion to the innocent love of the Scottish songs, and the fine passage in the *Lay of the Last Minstrel*—

"And did I say my limbs were old," &c.

[The manner in which this and other passages of poetry were delivered was exceedingly impressive, and had a marked effect on the audience. Mr S. evidently possesses an exquisite appreciation of fine poetry and turns it to good account in introducing illustrative quotations.] He created an extremely pleasing sensation by what, to all who heard it, was a new idea. One of the higher sentiments which love excites is veneration. The strong man often kneels to the slight woman, and avows that he *adores* her. Why is this? Is it not that a magic circle of reverence—a halo, as it were, is intended to be drawn around the weaker party, to protect her from insult or outrage to which passion might impel the stronger. The finger of God is here. (Loud cheering.) He described marriage as the fulfilment of a Divine appointment, "for it was not good for man to be alone!" and that without woman, man's infancy were helpless, his middle age pleasureless, his old age comfortless! (Cheers.) He held it a proper and legitimate object with the working man to look forward to matrimony; but his description of it was not meant to send all his hearers off to get married forthwith. (A laugh.) Marriage is not a fruit that hangs on the wayside—it is a solemn duty in the sight of God, as well as one of his most precious gifts. Early marriages are gross immoralities. Physically, they produce a stunted, inferior, and often idiotic offspring. Economically, they are almost always ruinous to the prospects in life. A reckless people sunk in poverty are marked for their early marriages. They say they cannot sink lower. The people of Scotland are wiser, and a respectable working man does not marry till he has, in his skill and labour, the means to support a wife and children, as well as himself, in comfort. If he continues to drink, let him not think of dragging these down with himself to the lowest pit of misery, by marrying. But the woman should herself be cautious—much depends on her. Never let her ally herself to whisky, and hope for happiness. Mr S. alluded to the rash engagements which many a young woman forms, against the entreaties of friends who see the gulph into which she is about to plunge, to be discovered by herself only when overwhelmed in it. It is usual for the poor creature to say—"I was 'fated'

to have him." (A laugh.) Never listen to that senseless answer. The "fate" is her own wishes and willfulness only. (Hear, hear.) He had in his times seen many such examples of the "fate" before the wedding, and the *fate* after it. Here Mr S. was forced, by the lateness of the hour, to stop, till next lecture.

### PUBLIC BATHS.

Bathing is at once a luxury, and a remedy for disease. One would think it a very easy matter to get the body immersed in hot, cold, or tepid water, and so it ought to be, but as matters stand it is very difficult; so difficult indeed that it is practised only by few, and by these but seldom. In the summer season, no doubt, many bathe in the sea and in rivers, but in general only a few plunges in the year are enjoyed in this way by such as enjoy the advantage at all. The great bulk of the population go unwashed, hands and face excepted, from year's end to year's end. And no wonder: think of the obstacles! A man begrimed with toil, or greasy with accumulated perspiration, feeling a desire to have a clean skin, begins to think of how he may accomplish the simple process of getting himself washed. Pent up by his occupation in the midst of a town, perhaps miles away from the sea, or any stream affording a sufficient depth of water, he can only on rare occasions find time to travel the necessary distance. And when he does so, his difficulties are not at an end. He finds that the river banks are claimed as private property, and he is prohibited under heavy penalties from setting foot there. He may "seek the sounding shore," and snap his fingers at landed proprietors. There are no white boards prohibiting trespassers and threatening prosecution—no spring guns and man traps within the tide mark of the sea. But there he finds other obstacles and annoyances. He does not choose to violate decency by denuding himself in sight of others, particularly females, and yet it is difficult for him to find a secluded spot, or to catch a moment in which there is not somebody in the way. Patiently does he loiter along the beach or rest him on

"Some glutty stane,  
Green wi' the dew o' the jaupin' main,"

in the hopes of seeing the coast clear of strollers, but in vain. One troop of ladies, or of

"bairns' women" with flocks of children, succeeds another almost without intermission, and he may wait hours before he find an interval in which no gentle parasol-bearer or little gatherer of shells is within eye-shot. At length the wished-for opportunity occurs. Hurriedly and apprehensively, like one about to commit some horrid crime, does he strip and get into the water. Ten to one but he has half-a-mile to wade among stones and sea-wreck before he can get deeper than the knee; and long before he gets into deep water, his feet are bleeding—his legs gartered with tangle, and his teeth chattering with cold. The ablution performed—out he comes faster than he went in, in spite of stones and sea-weed—but, perhaps, only to find that his clothes have been floated away or stolen, or to shock and put to flight some of the fair promenaders.

Such are a few of the *disagreeables* of sea-bathing for the million. No doubt, bathing boxes are to be had at some favoured spots—from which a plunge can be effected, comfortably and decently; but they are not to be found at every man's door, nor is the use of them to be had at a price which poor people can often afford to pay.

If the difficulties of cold bathing are great, what must we say of warm bathing? Why, so far is the luxury of the warm bath out of reach of the working classes, that we are convinced two-thirds of them toil from the cradle to the grave without ever enjoying it. It is a costly luxury, the price in private establishments being usually from a shilling to half-a-crown, and few mechanics can afford to part even with a shilling as often as the bath would do them good. As to attempting to procure the warm bath at home, it is never thought of except when disease makes it necessary, and for the sufficient reason that it is not an easy matter to accomplish. A small-limbed child may be bathed without much trouble—hating a little squalling; and many a cold, we believe, is cured in this way among the children of the poorer classes; but when full-grown people are to be immersed under the domestic roof, what a job it is! A birth in the poor man's house is nothing to it. How the children stare at the mysterious preparations! the largest tub is brought out—all the pots and kettles are put in requisition, and anxious precautions taken against delug-

ing the floor. Then, the preparations being completed, and the gaping urethras sent off, the operation commences. But it is easier commenced than finished. Perhaps a six-foot man has to get himself crammed into a tub, already nearly full of half-sealding water, and not big enough at any rate to hold half his bulk, though he should coil himself up like a serpent. Then, what splashing, what knocking of knees and elbows, till John Meiklejohn jumps out, partly unwetted and partly par-boiled—declaring he will never again try the hot-bath at home, though his rheumatism should stick to him all his days. The mistress, too, declares that, so long as there is any virtue in doctors' drugs, she will have no more such doings in her house; and, to crown the whole, the tenant of the house below comes up and complains that she has had a *spate* of water sent down on her.

Under circumstances such as these, it is little wonder that the working classes scarcely indulge at all in a practice essential to health and the full enjoyment of life. It gives us sincere pleasure, however, to see that they are becoming fully aware of its importance, and of their own accord are moving here and in other towns, to secure for themselves the inestimable advantage of easily-accessible public baths. A numerous meeting on this subject took place last week in Aberdeen, at which all classes were present, and concurred in resolutions binding them to measures which will soon secure to the humblest inhabitants of the town access to commodious baths, at a rate all but nominal. The Glasgow people, too, are on the same scent. It appears quite certain that its swarming multitudes of working men will, ere long, have the blessed means of personal cleanliness within their reach in a public bathing establishment equal in magnificence and convenience to any institution existing at present for the benefit of the wealthy.

Lastly, those who moved first in the cause, the working men of Edinburgh, have an almost certain prospect of participating in similar advantages. A public meeting is to be held here on Wednesday next for the purpose of securing the erection of a general bathing establishment on principles that will render it accessible to all who choose to avail themselves of its advantages. At this meeting some of the most eminent and respected of our fellow-citizens are expected to take a part, and we anticipate that measures

will be adopted, calculated to gratify all ranks, and to prove a blessing to the whole community. If the pestilence now raging among us is to be stayed by any human means, or its fearful ravages prevented from recurring, it will be by the adoption of the measures which that meeting is convened to consider. For these measures the public mind is now pretty well prepared, thanks to the enlightened efforts of Mr Simpson, and the intelligence of the working men who have spontaneously solicited his aid. A summary report of Mr Simpson's last lecture will be found in another column, from which our readers will see how much in harmony his lessons are with the highest authority, and how much they are calculated to forward the laudable objects of the approaching public meeting we have referred to.

Dr Andrew Combe, in his celebrated work on physiology, applied to health and education, which has been an invaluable boon to mankind, speaks thus of the importance of the ablution of the bath. "When the saline and animal elements, left by the perspiration, are not duly removed by washing, they at last obstruct the pores and irritate the skin. And it is apparently for this reason, that, in eastern and warmer countries, where perspiration is very copious, ablution and bathing have assumed the rank and importance of religious observances. Those who are in the habit of using the flesh brush daily, are at first surprised at the quantity of white dry scurf which it brings off; and those who take a warm bath for half an hour at long intervals, cannot have failed to notice the great amount of impurities which it removes, and the grateful feeling of comfort which it imparts. The warm, tepid, cold, or shower, bath, as a means of preserving health, ought to be in as common use as a change of apparel; for it is equally a measure of necessary cleanliness. Many, we fear, neglect this, and enjoy health notwithstanding; but many, very many, suffer from its omission, and even the former would be benefited by enjoying it. The perception of these truths is gradually extending, and baths are now to be found in fifty places for one in which they could be obtained twenty years ago. Even yet, however, we are far behind our continental neighbours in this respect."

## LECTURE III.

(From the *Edinburgh Weekly Chronicle and Scottish Pilot* of Dec. 30, 1843.)

After some recapitulatory observations on imprudent marriages, the learned lecturer took occasion to denounce, as grossly immoral acts, and in the very face of the Divine ordinance, marriages extremely unequal in point of age. It was not enough to laugh at these grievous incongruities, as the contrast of "January and May," they ought to be scouted and reprobated. He added some cogent arguments to show the selfishness of intemperance, and reverted to a topic on which he had only touched in his introductory lecture—what he designated the "abomination of tobacco," whether it outrages nature by being stuffed into the nostrils, or burnt and inhaled as smoke. (Hear, hear.) He alluded to its tendency to enslave more and more its victim, and to present him to us the disgusting object of ceaseless self-gratification, and of avoidance from the noisome atmosphere of his breath and his garments. Medically, Mr S. said, the filthy weed was now fully ascertained to act as a narcotic, in other words a poison, with deleterious and even dangerous consequences to the digestion and nervous system. It was one of the causes which shorten life, quite independently of its quality of being a provocative to intoxication. The pipe and tankard have long been associated; he would not divide what was so closely joined; let them both go together. (A laugh.) Tobacco smoke "stays the stomach" of those who have little to fill it. It does so, but by injuring its powers. (Hear, hear.) To the novice it stays the stomach effectually by producing violent sickness, and the blunting of appetite in those more inured to it is an operation as unnatural and mischievous as, though less obvious than, that sickness. The beginnings of the practice should be watched in the young. (Cheers.) The picture had yet another side—the economical view of the tobacco question. If it stays an empty stomach, it tends to keep the stomach empty. (Cheers.) Many a nourishing morsel, many a meal it displaces. Mr S. cited some cases in confirmation of this view, which had been furnished him by Mr Dun, the zealous and able teacher of the Lancasterian School in Davie Street, of persons pleading inability to send their children to school, to whom he demonstrated that they spent in snuff and tobacco between L.3 and L.4 a-year, equal to the school fees of nine or ten children;—(hear, hear)—of another who spent more in the week for this indulgence than his child, that should have been at school, earned by its cruelly premature labour; and of a boy whom he, Mr Dun, saw barefooted on a wintry day, with a pipe in his mouth,

smoking as he, Mr D., termed it, like a steam-engine; and whom he persuaded to give up the practice, and lay up the money, about fourpence half-penny a-week, till he could buy with the amount shoes and stockings. When he had forgotten the incident, the boy one day called upon him, much improved in appearance, and withal well shod, and stated that he had given up the practice of smoking from the day he, Mr D., had spoken to him, laid up the money, and put it to the use he had suggested. He had come to thank him and to say that he was now doing a little for himself, and hoped to do much more. (Loud cheering.) Mr S. said it was far from his wish to abridge the comforts or the luxuries, so few as these were, of the working man; but while he would substitute its value, and far more than its value, in solid comfort, he would take away without mercy a noxious, thriftless, and unnatural indulgence—he would give him bread instead of the stone he had chosen, the fish instead of the poisonous serpent. He trusted that parents who heard him would look to their boys. Nothing was more common than to see the veriest urchins with tobacco pipes in their mouths. (A laugh.) Mr Dun said that he gives no countenance to the practice among his pupils; and some time ago had a minute inspection, and took pipes from twelve of them. He has reason to think the youthful abomination is at an end among them. The lecturer strongly reprobated the example set by the middle and higher classes in the use of tobacco. These self-indulgers have no plea of empty stomachs to stay. Their debauchery is over and above abundance, and often excess of good things. He deplored the increase rather than the diminution of the loathsome practice. It is a silly fashion with many, rather than a want; while swaggering street-cigar-smoking he held to be a breach of the peace direct—a nuisance which the police put down in continental cities, and ought in our own. The selfish impudence of a vulgar coxcomb who wills that all that pass him in the streets shall breathe air which he, in his good pleasure, pollutes, is, perhaps, one of the most disgusting contemplations in social life. (Much cheering.) Why, said he, why do not the fair proscribe the practice by forbidding all guilty of tobacco, whether by the snuff-box, the pipe, or the cigar, from coming into their presence? In really genteel society, it does not require to be forbidden—it is not thought of. [The deep attention which was given to the tobacco argument, and the cordial applause at its conclusion, were

most encouraging augury on the subject.] From the instinct dwelt upon in last lecture, the attachment of the sexes leading to marriage—its right uses and its abuses—Mr S. proceeded, by natural progress, to that called the *Love of Offspring*. It is not chance—a lucky “concourse of atoms” which has implanted in all animals, even the most fierce, this powerful, but gentle tenderness, and adapted it so exquisitely to its object. Where were the helpless young—of all others the human—without it? We see it converting a heavy burden into an intense enjoyment. A childless union is a grand misfortune, not a release from care and toil and anxiety—all of which are cheerfully disregarded for the sake of the sweetest of human affections, knitting yet closer the marriage-tie itself, and forming the best of heaven’s gifts to man. The attractive loveliness of a child, its innocence, its very lisping speech, are all designed to rouse to activity this feeling in the adult. “Where were the joys,” says Byron’s *Adam to Cain*—

“The mother’s joys of watching, nourishing,  
And loving him!  
Look on him; see how full of life—  
Of strength, of bloom, of beauty, and of joy.  
How like to me—how like to thee when gentle,  
For then we are all alike;  
Mother and sire and son, our features are  
Reflected in each other.  
Look how he laughs, and stretches out his arms,  
And opens wide his blue eyes upon thine  
To hail his father, while his little form  
Flutters as winged with joy. Talk not of pain!  
The childless cherubs well might envy thee  
The pleasures of a parent. Bless him, Cain;  
As yet, he hath no words to thank thee, but  
His heart will, and thine own too.”—(Loud cheers.)

The lecturer said that he is often in his humble prelections tempted to quote the poets, who are, after all, the soundest philosophers. The philosophers proper wrangle more than they agree; the poets who succeed, do so only by drawing on the stores of nature, in which all is harmony. He added that the love of offspring is a strong cement of domestic bliss; and painted an attractive picture of its expansion from children to children’s children; with the aged matron, the principal figure, enthroned in the affections of two, perhaps three, generations, with the love of the whole progeny concentrated in her own bosom. When, too, the cherished child grows in stature and in years, and returns in dutiful affection, the care of its own infancy, other feelings mingle with, and strengthen yet more, if possible, the instinctive love of offspring, and raise it to the rank of a high moral sentiment:—

“Some feelings are to mortals given  
With less of Earth in them than Heaven;  
And if there be a human tear  
From passion’s dress refined and clear,  
A tear so limped and so meek  
It would not stain an angel’s cheek,  
’Tis that which pious fathers shed  
Upon a dutious daughter’s head.” (Cheers.)

The lecturer dwelt upon the protective character of

this feeling, manifested in tending the sick and cherishing the weak. The mother’s strongest affection is always for the youngest of her children; and if one is sickly, that one has her most anxious care. There is obvious design in endowing the female with the love of offspring more powerfully than the male. Solomon would not have been so sure of the result of his judgment had it been between two men. There are exceptions, but men in general are awkward nurses, some incurably so, who can scarcely be taught to handle a very young child. Somebody in *Nicholas Nickleby* rescues a child from a fire, and returns it to its half-distracted mother upside down. (A laugh.) Our countrymen, the Highlanders, are marked for their handiness about infants; as a proof of this, when the Highland regiments were in Brussels, before the battle of Waterloo, the soldiers often earned about the children of the families where they were billeted. When they signalled themselves in the field he (Mr S.) himself heard them complimented by the people of Brussels, as “lions in the field and lambs in the house.” (Loud applause.) Such, said the lecturer, are the pleasures of this instinctive faculty; but it has its duties too, its solemn duties, its grave responsibilities; and while he cheered his hearers with the first, he would wish deeply, seriously, to impress them with the second. To spoil children is an obvious and too common neglect of the duty alluded to. It is the abuse of the faculty, as much as gluttony is the abuse of the instinct of food. Away with the silliness, which we hear only from the silliest of mothers, “who can have the heart to deny the darlings anything!” Such indulgence is gross injustice and cruelty to the child, and seldom fails to result in his future misery. Even Mrs Dinmont’s answer will not do. When remonstrated with for giving her children so much of their own will, whereby they annoyed the visitors, she said “poor things! what else but their nia will I ha’e to gi’e them!” He had already shown what comes of spoiling, in children, the instinct of food, and of sex; others will be noticed as they occur in the sequel. One may be glanced at here: the instincts which lead to violence, the Combativeness and Destructiveness of phrenology. The spoiling parent is often capriciously harsh, and thereby all sense of justice is confounded in the child’s mind. The day is spent in indulging and scolding, coaxing and threshing, the children; who always get the better in the end. The experience of the slattern mother in the story of Glenburnie, with her perverse, ungrateful, idle, filthy children, is a picture which is realised in many a working man’s house. How often, when passing a cottage, do we hear the war of mother and children going on. There is too much beating, as well as spoiling—a point to which he would come. He had heard a poor woman once say “she could not imagine why her children turned out so ill; she had done her duty, she had many and many a time beaten them black and blue.” (A laugh.) Children who are beaten black and blue

will return the favour when they can, by beating others blue and black—(loud laughter)—and thus is life rendered a scene of violence. He was glad to see an increase of the female part of his audience, for what he was about to say concerned them. But he would press upon the attention of all his hearers, what must be obvious to them, that any solid permanent improvement of their class, as of all other classes, must begin with their children. What prospect is there for your successors, if in their childhood they are neglected or mistreated. The mothers should stay at home. There is neither home for husband, nor care of children, if she works abroad. So demoralising and ruinous is this labour for the mother, whether in the mill, the mine, or the fields, that legislative interference has taken place to some extent, and will probably to farther, to put an end to it. Mr S. enlarged on this important subject, and effectively contrasted the "cold hearthstone," the comfortless home, to which the working man returned, only to leave it for the alehouse, whose wife laboured elsewhere than at home; with the cheerful fireside, and the comfortable meal prepared by the clean wife, and shared by the well-trained, happy, and happy-making children. The latter should be the mother's increasing care. The mortality of infants, he said, is enormous. A third die before reaching one year, and a half before reaching five. This does not happen with lambs, or chickens, or foals, or calves, or puppy-dogs. It must have a cause or causes, and these are not far to seek. They will be found in the mismanagement of infants, arising from ignorance and prejudice. For example, the infant's fate is often sealed *before* its birth, in the bad habits of the mother; a drinking mother cannot expect a healthy child. The *inferior* animals do not drink whisky. (A laugh.) A violent, scolding, fighting mother will shorten the days of her future offspring, and if it survives, it will manifest the same qualities. General attention to health in the mother, in food, air, temperature, is necessary. At and after birth, much ignorant treatment takes place—injudicious heat, cold, cold bathing, uncleanness, food, &c., destroy multitudes of infants. The mother who suckles her child, requires great attention to her own food, for that tells almost immediately on the child. Medicine given, as it too much is, injudiciously, cuts off many infants. This should never be done but by professional advice, which is to be obtained by the poorest. Mr S. paid a well-deserved compliment to the medical profession on their kindness to the poor. It is ascertained by an enquiry reported to Parliament that one-seventh part of persons dying by poison, are infants poisoned by carnatives and quack cordials. Mr S. drew a frightful picture of this practice, and of the deep crime of hiring nurses drugging children, that they may leave them for their own ends. He saw lately in London, a fine boy of fourteen years of age hopelessly idiotic, from having been subjected to this horrible treatment in his infancy. One rule is a safe one, and should

never be transgressed—*never give a child one drop of wine or spirits as a food.* It does not need it; has no desire for it; and can easily be led to dread and avoid it. The moral treatment of children requires a well-educated mother. The physical, he should say, not less; for the mother should know the structure and functions of her child's bodily frame. Who will designate this by the ignorant cant of *over-educating the working classes*? Mr S. said he wished he saw a little more *over-educating*; there would be less domestic and social suffering, and above all, much less "slaughter of the innocents." (A laugh, and cheers.) The mother should treat her children kindly and gently, though firmly. Her first care should be to keep herself mild, and set an example of mildness. Nothing is more mischievous than a constant practice of scoldings and blows. Strictly speaking, it were to be wished that a child should never see an angry face, or hear an angry word, or be taught that such a thing as a blow can be in the nature of things. Never out-scream a child; the more violent he, the calmer and firmer should you be. The opposite treatment never acts as salutary punishment, it is the mere example of violence—positive instructions in force and fear, which the child will *better* in its after-life, and keep up that over-stock of violence which disgraces and afflicts society. The future man is rendered irritable, violent, and revengeful in his nurse's arms. He is positively *taught* to scold and strike. "He is only an infant," is the senseless excuse. True, but he will soon grow, and *repay* you an hundred-fold for your folly. As he grows, and becomes more and more unbearable, you punish him; in other words, you endeavour—for you fail—to whip out what you were either negligent enough to permit to enter, or, worse, what you actually *put in*. (Hear, hear.)

Dr Combe, in his admirable work on the *Management of Infancy*, says,—“Let us then not deceive ourselves, but ever bear in mind, that, what we desire our children to become, we must endeavour to be before them. If we wish them to grow up kind, gentle, affectionate, upright, and true, we must habitually exhibit the same qualities as regulating principles in our conduct, because these qualities act as so many stimuli to the respective faculties in the child. If we cannot restrain our passions, but at one time overwhelm the young with kindness, and at another surprise and confound them by our caprice or deceit, we may, with as much reason, expect to gather grapes from thistles or figs from thorns, as to develop moral purity and simplicity of character in them. It is vain to argue that, because the infant intellect is feeble, it cannot detect the inconsistency which we practise. The feelings and reasoning faculties being perfectly distinct from each other, may, and sometimes do, act independently, and the feelings at once condemn, although the judgment may be unable to assign a reason for doing so. Here is another of the many admirable proofs which we meet with in the animal economy of the harmony and beauty which pervade all

the works of God, and which render it impossible to pursue a right course without also doing collateral good, or to pursue a wrong course without producing collateral evil. If the mother, for example, controls her own temper for the sake of her child, and endeavours systematically to seek the guidance of her higher and purer feelings in her general conduct, the good which results is not limited to the consequent improvement of the child. She herself becomes healthier and happier, and every day adds to the pleasure of success. If the mother, on the other hand, gives way to fits of passion, selfishness, caprice, and injustice, the evil is by no means limited to the suffering which she brings upon herself. Her child also suffers both in disposition and happiness; and while the mother receives, in the one case, the love and regard of all who come into communication with her, she rouses, in the other, only their fear or dislike. The remarkable influence of the mother, in modifying the disposition and forming the character of the child, has long been observed; but it has attracted attention chiefly in the instances of intellectual superiority. We have already seen that men of genius are generally descended from, and brought up by, mothers distinguished for high mental endowments. In these cases, the original organization and mental constitution inherited from the parent are no doubt chiefly influential in the production of the genius. But many facts concur to shew that the fostering care of the mother in promoting the development of the understanding, also contributes powerfully to the future excellence of the child; and there is reason to believe that the predominance of the mother's influence upon the constitution of the offspring, in such cases, is partly to be ascribed to the care of the child devolving much more exclusively upon her than upon the father, during this the earliest and most impressionable period of its existence."

#### PUBLIC MEETING ANENT PUBLIC BATHS.

THE meeting which took place on Wednesday on this subject, and which will be found reported at considerable length in another column, was one of the most auspicious we have attended for many a day. The muster on the platform of individuals eminent in talent or in station, and some of them illustrious by their virtues or genius, was not more gratifying than the dense mass of people of the middle and working classes assembled in harmony, and for a purpose purely beneficent.

The speeches delivered on the occasion were almost without exception excellent, and animated

by the same enlightened humanity. Where all was good, and when we cannot afford room to advert to the merits of all, it would be invidious to make special reference to the merits of any. We cannot, however, omit the opportunity of drawing attention to the important suggestions thrown out by Bishop Gillis and Mr W. Chambers, regarding ventilation and a proper supply of water. These subjects are deserving of the most earnest attention of every citizen, and intimately connected with the welfare of the whole community. Till once the wretched and close-built dwellings which abound in this and all other large towns give place to houses better aired, better lighted, and more commodious in every respect; and till water can be had in abundance by the very poorest of the people, it is to be feared there will be no permanent abatement of fever and other infectious diseases. The establishment of public baths may do much good; and we feel assured that the meeting of Wednesday has rendered it a matter of certainty that, in as far as Edinburgh is concerned, such a blessing shall not be wanted long; but the chief good we expect from it is not direct, but collateral. It must tend to create in society a general desire and an irresistible call for better ventilation and more water, and thus at once promote the public convenience and improve the domestic comfort of the poor.

It is a striking fact that this movement for the establishment of public baths is a result of the pains which Mr Simpson took eight years ago to enlighten the minds of the working classes. In his lectures at that time he insisted strongly on the necessity of personal cleanliness, and, in connection with this, on the utility of public baths. The seed which he then sowed, though it lay so long dormant, has at length sprang to life, and promises to be more fruitful than the benevolent educator, perhaps, ever anticipated. This is an encouraging lesson to every man who labours for the good of his kind. It shows that though he may long toil neglected among the ridges and furrows of society, with his feet in the mire, and chilling winds or angry storms beating round him, and that though weary days may pass before a green blade spring up from any seed that he has sown, yet the harvest is sure to come at last, and may exceed his fondest anticipations.

## LECTURE IV.

(From the *Edinburgh Weekly Chronicle and Scottish Pilot* of Jan. 6, 1844.)

Before commencing his lecture, Mr Simpson stated that he had received a letter enclosing a copy of verses, the composition of a working man, which the author said were suggested to his mind by the observations in the preceding lecture on the intensity of the joy with which a mother receives and cherishes her infant. Manifesting, as the lines do, much fine feeling and poetical refinement, and affording an example of elegance of pursuit, and aspirations and title to social elevation among the sons of toil, he begged to be permitted to read the effusion to his audience. (Cheers.) This he did impressively, and elicited a burst of applause from his hearers for their poetical fellow-student, which, if he was present, must have delighted both him and his muse. We can afford room for only a stanza or two. The mother speaks to her infant, her first-boru :—

"All my fondest hopes are crowned,  
Thus I clasp them all in thee,  
A world of fears and pains were drowned  
In that moment's ecstasy.

Oh that voice! did sound fall ever  
Half so sweet on woman's ear;  
Music charms—but music never  
Thrilled me like these notes I hear.

Welcome! welcome! bonnie wee-thing,  
After all my fond alarm;  
Oh! the bliss to feel thee breathing,  
In my bosom safe from harm.

Not for all an empire's treasure  
Doubled would I thee resign,  
Give me but the nameless pleasure,  
Thus to know thee—feel thee mine."

The lecturer reminded his friends that he was occupied with the important duties of a mother, as nature's claim upon her in return for her maternal happiness; and, glancing back at the destruction of infant life by ignorant mismanagement, alluded again to the rash administration of medicines, carminatives and cordials, and the atrocity of drugging infants to keep them quiet. For the purpose of giving an instance of reckless physicking, which he hoped, but was not certain, is without parallel, the learned lecturer related the following anecdote:—In a village in the south of England, a lady, known to him, met a poor woman carrying an infant more dead than alive. When asked if anything had been done for the child:—"Oh! yes ma'am, much has been done for it, I have given it plenty of drugs; it has got more than half of all the bottles its grandfather left when he died." (Laughter.) This meeting saved the poor infant. By the advice of the lady, who took the urgent matter up, the "phials of wrath" were all poured out, and nature being left to herself, the child rapidly recovered. Mr S. observed that although, owing to the festivities of the new year, his audience was less numerous than on the former occasions, he was glad to see the proportion of

the other sex obviously increased, for he was still lecturing especially to them. He trusted that husbands and brothers present would carry any truths which they might value to their "womankind" at home. The temper and violence which he was engaged in discussing when he brought his last lecture to a close, he would now trace to their sources in human nature. These would be found in two of man's impulses for which there are no other, at least no better names, than Combative and Destructiveness, both indispensable constituents of the human mind. They place man in harmony with much in creation, that would without them render his existence an inexplicable anomaly, if he could have existed at all. Combative fits him for a world of difficulty and danger which would else annihilate him as a species; without it the stronger wild beasts would have destroyed him, and the ordinary difficulties of existence would have baffled him. The best and most active workmen are combative. In civilised life man is less called to use his fighting and self-defending powers; he is protected by a system of his own establishing—soldiers, police officers, and others, whose very establishment implies the combative propensity, delegated though it be. Perhaps animal courage is the best periphrasis for the faculty. It shows itself often very early in life, with marked differences even in children. Some boys, he said, are remarkable for fearlessness and daring, while others shrink and fly from the slightest alarm of danger. He gave an amusing instance of the first, the act of a boy bathing in the Tweed, who provoked a bull to pursue and plunge in after him, when taking advantage of that error of the bull, he clambered upon its back and belaboured its head with a stick till it was glad to make for the bank, when its tormentor slipped off by the tail, and resumed his lesson of swimming. (Much laughter.) The boy became in after life a gallant soldier and leader of storming parties. The faculty does not manifest itself in fighting alone, it contends in all manner of ways, and might be called oppositiveness. It animates the debater, and renders the wrangler and contradicter insufferable in conversation. Some are afflicted with what is well called the spirit of contradiction. Mothers have often a task with this in their childreu. When they say "yes"—the child, of course, says "no." The habit grows, and these systematic differers in opinion and resolve, require to be managed by those about them, who, when they wish their acquiescence, urge the opposite course from what they are bent upon. Dumbiedykes's pony was always turned east when his rider was going west, and pigs are shipped by pulling them backwards by their tails. (A laugh.) Mr S. made some diverting allusions to the fighting at Irish fairs—the prime luxury of these meetings, and created much mirth by some vivid descriptions of the warfaring of the softer sex; one particularly, of a virago who was convicted of assaulting some five or six men, and laming them in various ways, as was apparent when they appeared with bandaged heads, arms



in slings, &c., to give evidence. The jury recommended the Amazon to the clemency of the court "cause woman's weak." (Loud laughter.) The mother has a delicate and often difficult task in training and regulating this faculty. Her own example of mildness and gentleness is indispensable, and careful avoidance of exciting the feeling in her child, and diverting it from the exciting objects when they come in its way. But as the other impulse—Destructiveness, is almost always found acting along with Combativeness, a few words upon its distinctive character become necessary. In all acts of violence, especially when associated with acts of anger or cruelty, they are both present. The uninformed and unreflecting have scouted the idea of a faculty having been given to man to impel him to destroy; yet nothing is more certain than that this has been done. Organic nature is composed of production, destruction, and reproduction. Some animals are the appointed food of others; and the latter have an impulse to destroy the former as a necessary consequence of the relation they bear to each other. Man is the grand destroyer of animals for food. He has carnivorous teeth and a flesh-digesting stomach, and by these is evidently intended to destroy that he may eat. Peter in his dream was enjoined to *kill* and eat. Like the policeman in combativeness, the butcher in destructiveness saves civilised man from the necessity of directly killing his own food. The butcher is only his representative, and one of the trade most properly reprobated the delicate lady who accused him of cruelty while slaughtering a lamb, by asking her if she would eat the lamb alive. (A laugh.) The lady was the butcher if she encouraged the occupation by eating the meat; and we might be placed in circumstances where we must both fight for safety and kill for food with our own civilised hands. The impulse gave energy to the character. Those who are deficient in it, are generally soft and helpless, and lean upon others through life. The feeling gives vigour to command, by indicating the consequences of disobedience; it arms the magistrate with the axe and the scourge—the fasces of the Roman Consuls, and the sword and mace of modern times. It animates imprecations with all their horrors—witness the cursings of *Caliban* and *Shylock*—curses loudest and deepest when the power is not possessed to realise them in injury or destruction. "Hates any man," says *Shylock*—

"Hates any man the thing he would not kill."

Mr S. alluded also to the horrible imprecations of a murderer of the name of Campbell, condemned some years ago at Glasgow, addressed to his judges and jury, and those, with a perverted use of Scripture, recited by the old man of eighty, lately executed at Stirling. Mr S. gave some striking views of the fearful insanity of the impulse, in what often occurs, an appetite for blood, constituting a now well recognised monomania; but at a more ignorant and not distant period, punished capitally, instead of being put under treatment in a lunatic asylum. He justly reprobated the stupid slang, "I would hang all madmen who shed blood," and showed its absurdity; and observed, at the same time, that in many cases the disease shows itself in a manner that would warrant restraint long before the fatal act. McNaughtan should have been put under treatment a year or two before he went to London to assassinate the Premier, for whom he mistook the unfortunate Mr Drummond. The impulse, especially in the predisposed, is excited by spectacles of cruelty and blood, which furnishes one of the most

powerful arguments against the punishment of death. They multiply murders, instead of deterring from the commission of them. The lecturer pressed upon the attention of mothers the greatest attention to the workings of this and the first-named impulse in the child. The latter should never witness anger, severity, or cruelty; and their symptoms should be watched and checked in itself. A child is often cruel from thoughtlessness, and exercises cruelty on flies and other small and helpless animals. The disposition grows, and the older child, becomes the boy, kills mice, rats, and cats, and every small animal that comes in its way. If any of these appear, the cry is "kill it." Not so in the Infant-school, even a worm is there spared; and Mr S. gave some interesting proofs of the ease with which the child may be made considerate and humane. Considering how much of the danger to which we are exposed, arises from abuses of these two feelings, too much pains cannot be bestowed by mothers and teachers to *humanise* the young. The mother should begin early to check the tendency to destroy inanimate things which may be exposed, which is yet the reproach of Britain, though not of France and Italy. In these last, statues and pictures are safe in the streets.

Mr S. then called the attention of his audience to a subject not connected with the address of the evening. He hailed the spontaneous movement of the working classes for the establishment of baths, which he looked upon as of the most promising augury for the improvement of the working man's condition. It was an ignorant mistake to look upon this question as one of mere luxury and personal comfort; it implies improvement not only in person, but in dwellings, neighbourhood, and general habits. It will not stop with mere ablution, but will encourage a salutary discontent in the working-classes with all the disadvantages of their physical condition which it is possible to remedy. It will not, and should not, stop till sewerage, abundant water, and airy wholesome dwellings, are achieved, (cheers,) and till all possible means are adopted to root out the seeds of contagious disease from such parts of the town as may for a time remain crowded and ill constructed. (Cheers.) It will not and should not stop till the places of work as well as the dwellings of the working classes be rendered wholesome at least, if not comfortable. (Hear, hear.) There was a crying sin here. He (Mr S.) had obtained information on the hard hearted disregard of employers—aye, wealthy employers—of the health and comfort of their work-people, which harrowed his feelings. He was not done with that subject; it must be dragged to light (cheers); the secrets of the prison-house must be revealed to an astonished public, who will learn that the clothing they wear, and other articles they consume, sold to them in splendid shops, are produced in dens of filth, foul air, and vermin, (they had heard of the "sweaters" lately exposed in London), crowded with working people, into which they would not put swine—places where those who bring the meals, entering from the fresh air, have vomited, and even fainted; where ventilation is never thought of, nor the means afforded; where in winter the workman is starved, and in summer melted, and where disease is propagated, health destroyed, and life prematurely shortened. (Shame.) These and all other abomi-

nations ho hoped his hearers would never rest till they had contributed to put down. Ho would be proud to load them in this war against the cruelty of avarice (loud cheers), for there is no such oppression as avarice (hear, hear). Avarice was the mother of the slave trade itself, for she is deaf to the cry of misery, and has no bowels of compassion for suffering humanity. But the avaricious have other ap- proveable selfishnesses. Exposuro will reach and touch them, and this they shall have. Ho would return to that subject again and again, and ndduce some details which it is wholesome for the public to know, however disgusting they may ho in the recital. He trusted to be backed by his present audience, tho most respectable and therefore the most influential of their class. (Load cheers.) A well-known junta used to proclaim their strength in turning a political scale, by the boast "we are seven." But *we* are three thousand (cheers), and not a man will flinch from the contest. (Load cheers.) Xenophon's "ten thousand" have a name in history; so will "*Simpson's three thousand*" (laughter and cheers) if these do their duty; and with this advantage on their side, that while Xenophon was re-treating, they are advancing. (This allusion was greeted with three several rounds of applause, mingled with huzzas.) Now, added the learned lecturer, it ought to be one of the first uses of tho influence which bis "three thousand" possess, to exert themselves to remove prejudices from many an ill-informed mind in the humble ranks of society—those who are the first to suffer from tho atrocious abuses nlluded to. Their situation loudly calls for a proper guardianship. Customs and practices sub- versive of health, and productive of disease, could not prevail; fever could not break out and spread unheeded, or tho stricken be deserted and left to die by frightened relatives and neighbours, all of which have again and again happened, if there were appointed a medical officer of health, in every great town, whose sole duty it should be to visit at all times the whole town, but especially the places where disease is most likely to break out, and ad- vise the means of relief and prevention. A deep conviction of the crisis at which we had arrived, compelled him (Mr S.) to submit the expediency of the appointment of such a functionary in Edin- burgh to his respectable audience; and press upon them to memorialise for it in the proper quarter, and remove prejudices against it, as if it were a system of police domiciliary visitation. The hum- bler occupants of ill-conditioned dwellings and neighbourhoods would soon learn to look upon this officer as their best friend, and much misery he would save them. (Cheers.) Mr Chadwick strongly recommends such an appointment in London; for many reasons, and for none more urgently than the proper disposal of the dead, whose remains are often for a week and longer suffered to corrupt in the crowded dwellings of the living. Mr Ramsay, the active head of the lighting and cleansing depart- ment of our own police, strongly recommends an officer of health, in his able report upon the drain- age and purification of the crowded parts of tho city. He says:—

"I have now to request your attention to a measure which, if carried out under a legislative enactment,

would confer a degree of safety, efficiency, and advan- tage upon this and some other sanitary matters, which I shall take leave to suggest, unattainable by any other means. I allude to the appointment of a sti- pendary medical officer, under whose direction this and other matters, of which I shall presently speak, should be placed. As compared with the numberless advantages of such an appointment, the expense would be a mere hazatelle. Supposing a salary of L.250 a-year were allowed for his services, and L.40 for those of an unprofessional attendant, and that the dwellings of every poor person within the bounds of police which might require it, were to be annually purified with quick-lime, and 2400 houses fumigated, the expense would amount only to L.370 per annum, or about one farthing in the pound on the police rental. But the duties of the medical officer would not be limited to the mere superintendence of white- washing and fumigating.

"His first care would, of course, be a sanitary in- spection of the houses of the poor, especially where disease was known to exist, or likely to occur—to cause the stairs, areas, passages, apartments, and such other places as might seem to require it, to be tho- roughly cleansed and fumigated—to procure the re- moval of all nuisances prejudicial to health; and, in cases of fever or other infectious disease occurring in densely-inhabited or ill-ventilated situations, to see that medical attendance was obtained, or, if neces- sary, that the patients were removed to the public hospital—their houses and apartments, bed-clothes and bedding, as well as their persons and body-clothes, cleansed and purified; and, generally, to take all needful measures to prevent the spread of disease. A simple printed notice affixed to the door of the apart- ment, might be held as a sufficient legal intimation as to any cleansing which might be required, and, if not attended to, might be performed by the Police at the expense of the private party, or of the public, as might seem most advisable.

"The expence of some of these measures is not provided for in the estimate I have furnished, as it might be defrayed either at the public cost, or at that of the private party, as the judge acting in the Police Court might determine.

"To me it appears of the utmost importance, not only that these matters should be under the direction of the medical officer, but that they should form his sole and only occupation, and that he ought never on any occasion to prescribe. Above all, the execution of any measures with which he may be intrusted, should not be in any way connected with criminal police. The great source of his personal and official efficiency and in- fluence, would be his popularity. But domiciliary vi- sitations from the criminal police, are unavoidably of- fensive; while those of medical men, in the exercise of a sanitary office, are, on the contrary, in the highest degree popular; and their moral effects would be, to stimulate persons of filthy habits, and to awaken a taste for, and an appreciation of, cleanliness, de- cency, and order.

"Amongst the contingent advantages which would result from the appointment of a medical officer would be that of furnishing a permanent and respon- sible director to the poor, to whom, in fact, he would be a sort of living finger-post in every case of distress and difficulty which might occur. For, notwithstanding the numerous means in operation for their bene- fit, in the pious ministrations of the clergy, the un- ceasing and unwearied attentions of the medical pro- fession, the benevolent labours of charitable societies,

and the laborious superintendence and administration of the parochial funds, there is no responsible stipendiary officer, whose labours amongst them possess the advantage of centralising their wants and necessities in one common focus. Such an officer would at all times afford a ready and effective means of communication with all public bodies, or private individuals, whose objects are the relief of destitution, disease, or misery, in any of their forms. For, even in cases where no disease exists, the amount of privation endured from mere want of knowledge where to apply for relief, and the want of means and intelligence to make application for it, is greater than may be easily conceived. In cases where destitution is aggravated by sickness, the appointment of an officer who would procure for them that prompt and efficient aid which their circumstances might require, would be the means of relieving a vast amount of human misery, and of averting, in many instances, permanent and fatal disease. Those who spend much of their time amongst the destitute poor can tell how often it happens that the unfortunate subjects of fever are forsaken by friends, relatives, and acquaintances, and for days together, left wholly in solitude, altogether without human aid, and frequently without the miserable comfort of a cup of cold water. Unfortunately this is no exaggerated picture, but one of every-day occurrence; and, until means are established for insuring, in sickness and in health, a regular inspection of the houses of the poor by a paid and responsible functionary, it must continue so.

"Another duty (he continues) of no less importance would be a constant surveillance of that class of lodging-houses resorted to by beggars, hawkers, and similar persons having no fixed place of residence. The crowded and filthy state of these lodging-houses, particularly for some time before and after harvest—the disgusting state of their beds, frequently occupied by a promiscuous mixture of the sexes, in poverty, rags, and filth—many of them labouring under dangerous infectious disease—the nightly succession admitted to the same apartments, the same beds, and the same bed-clothes, with their wandering and unsettled mode of life, present a coadition of things as favourable for engendering and diffusing disease, as it is well possible to devise.

"The simple and obvious remedy for this state of matters is, in the first place, to compel all keepers of lodging-houses of this description, to occupy them under a licence from the Police, upon a certificate from the Medical Officer, stating the number of lodgers each apartment, with a due regard to health and decency, is fitted to accommodate. The licence ought not to be a general one for the house, but for each separate apartment, and a copy of the licence applicable to each apartment ought to be affixed on some conspicuous part of the wall, so that each lodger might at a glance be enabled to satisfy himself that the licensed number had not been exceeded. In every case where any inmate shall have been confined to bed by illness of whatever nature, for twenty-four consecutive hours, it should be imperative for the householder to report such case to the Medical Officer, or to the Police. The houses should be thoroughly lime-washed at least three times in the year. The blankets ought to be scoured once a month; and the whole house, furniture, cooking utensils, bed and body clothes, at all times kept in a state of cleanliness to the satisfaction of the Medical Officer.

The facilities which this officer would possess for collecting and arranging the statistics of disease, poverty, and crime, would be of the very highest value

and importance, and such as, I believe, could not be possessed by any other known means.

"Facts and illustrations as to the cost of disease being at the command of every one, I have not troubled you with references on the subject. That the trifling outlay I have mentioned would prove a great economy by reducing the burdens on public charity, and the expenses attendant on disease, admits of no doubt; and, if any argument were wanting on the subject, it might easily be drawn from the heavy pecuniary tax which the recent prevalence of fever has entailed on the benevolent portion of our citizens and countrymen. But the amount of benefit to be derived from the institution of such a system as I have here proposed, is not to be calculated by the mere extent of pecuniary saving, although, even in that point of view, it is a matter of great importance. The relief of disease and destitution in the first stages, before they become increased and aggravated, would in a most important degree diminish mortality, and would enable many heads of families to provide for their own support, who, by delay in procuring relief, become long and frequently permanent burdens on charity. The pecuniary part of the burden entailed on the public, however, is the smallest part of the evil. Even if it were possible to discard feelings of sympathy for the suffering and the woe in which a large number of fellow-creatures are constantly involved, the breaking down of independent feelings and habits, so constantly the result of protracted destitution, and the course of crime into which thousands of young persons, at the very outset of life, are thrown by poverty and deprivation of parents, are evils of far greater magnitude than any which pertain to questions of mere expense.

"Now that it is ascertained that much of the waste of life, occasioned by fever, is traceable to the existence of noxious agencies, and to a great extent preventible, there are few persons who will refuse to concur in the adoption of such preventive measures as can be shown to have the effect of limiting the havoc which fever has recently been making amongst us. The warnings of disease demand their full measure of respect from all; and when disregarded, they are at last fearfully avenged; and assuredly he is a bold man who will despise them.

"In concluding this branch of the Report, I may be permitted to say, that in preparing it I have been impressed with a profound sense of its importance; and from a desire to secure a degree of brevity, which, after all, I have not attained, I have avoided encumbering it with quotations and references; but as I have endeavoured to deal only with facts and principles, not admitting, as I believe, of dispute, these seem to be the less necessary."

Mr S. would return to this subject more than once again; and he would not allow himself to doubt that a movement would take its rise in his present audience, which might be the means of securing so great a blessing as a professional guardian of the purity and health not only of Edinburgh, but of many other great towns. (Long-continued cheering.)

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## LECTURE V.

THE learned lecturer resumed his subject, (which was rather abruptly closed at their last meeting, by the introduction of another topic,) the delicate and often difficult duty of the mother to regulate the combative and destructive instincts of her child; and recommended her own mild example, and the careful avoidance of the exhibition of passion, violence, or blows, which are so many lessons for the same practice in the child. She ought to be especially careful in the management of a temper of marked irascibility and violence in her child; avoid exciting it, and quietly calm it when it breaks out. Nothing grows more by indulgence, till every trifle calls forth passion, to the never-ending dispeace of the family. Some people seem to fight their way through life in a perpetual fume, with only a few lucid intervals of composure. Such people will apologise for their violence, and plead its short duration, and their essential good nature "at bottom." But when intervals of freedom from annoyance are short, the annoyance, like the toothache, has a perennality which renders the pauses of no account. "It's no sooner on than it's off," said a choleric master to his servant, who gave him warning, unable to remain in his service because of his temper. "True, sir," said the man; "but it's no sooner off than it's on." (Laughter.) The mother's care, in earliest life alone, will lead to an improved intercourse in all classes, but especially in the working classes. He wished he saw improvement here. No one can witness the mode of conversation and mutual treatment, in a large proportion of that class, without remarking that it is rude, coarse, and often violent. There is a want of reciprocal forbearance, an ever active and prompt irascibility, and an insolent demeanour, which are the cause of much altercation even at friendly and convivial meetings. Anything like a rivalry, however trifling the object, is sure to breed a quarrel and an uproar; while any obstruction, as happens often with carts and earriages, calls forth on both sides volleys of insolence and imprecation.

The mother will have another primitive faculty to deal with; and one of perhaps still greater difficulty to manage in her child, *Secretiveness*, or the instinct of concealment. What is this? and why is it part of the constitution of the human mind? It is not essentially an evil, on the contrary, it is a good instinct. He who made man gave him no bad faculties. But like all his gifts, any faculty may be abused; and to use them aright constitutes man's great trial.

The proper use of secretiveness is prudent reserve. We have impulses which would force out all our feelings in most inconvenient, hurtful, and annoying expression; an outpouring which reason might be too tardy to prevent. Secretiveness is our safeguard here. It is a bridle on the tongue, that unruly member, and the motions and actions which would betray our feelings, or expose what with propriety ought to be our secrets. If combativeness is our defence against violence, secretiveness is equally necessary to protect us from the advantage that deceit or selfishness would take of our openness. The unsecretive are always committing themselves, as it is termed; they have a window in their breast, or "wear their heart upon their sleeves, for daws to peek at." Unfortunately there are yet a great proportion of daws in society, with whom a prudent reserve is necessary. But, besides suffering by the aggressions of others on our own self-exposure, we should, by pouring out all our thoughts, be nuisances in social intercourse. What course of thought, coming as it does often unbidden into the mind, would bear expression. "Utter my thoughts," says Iago, himself a portrait of secretiveness:—

"Utter my thoughts! Why say that they are vile and false  
As where's the palace where unto foul things  
Sometimes intrude not? Who has a breast so pure  
But some uncleanly apprehensions  
Keep leets and law-days, and in session sit  
With meditations lawful."

Concealment is a marked instinct in many of the inferior animals. Careful concealment of their footsteps, hiding-places, and bodies, is the only means some of them have for securing their prey, and others for evading and eluding the attacks of their enemies.

A prudent restraint is exercised by this faculty upon the feelings, which would otherwise break forth violently. Let any one reflect what he does when much irritated he yet imposes upon himself a forced composure, and he will at once know the operation and power of the secretive faculty. Time, place, and circumstances are studied by the prudently secretive. They manifest what is called tact, while the unsecretive are too open for an advantage-taking world, or too impetuous and unguarded for well regulated society. The faculty gives the prying tendency, which is one of its abuses; a desire to penetrate into the hearts of others while the pryer veils his own. A whole drama of secretiveness is presented to us in the character of Paul Pry. That worthy carried a gimlet in his pocket to pierce doors, in order, as he said, to see what they were doing on the other side of

them. Louis the XI., as described by Sir Walter Scott in *Quentin Durward*, was intensely secretive.

This talent, for a talent it is, is valuable in a good cause, combined with honest purpose. It enables its possessor, by a kind of tact, to perceive and defeat intrigue and fraud. He can read concealment in other minds by its natural language; and, as it is called, *worm out* the truth. It is invaluable to a judicial interrogator and police magistrate. One mode of the concealment of purpose is the assumption of a simple, almost idiotic, look. Napoleon, it was said, could give to his countenance an inexpressive smile, when he thought himself observed, and present to the too curious observer the fixed eyes and rigid features of a marble bust. Cunning children, and low uneducated persons, especially rustics, endeavour to screen themselves with a well-known stolidity of countenance; and when subjected to examination, however searching, evade with great address. All the stratagems of war, the false attacks, feigned retreats, pretended marches, concealment of force, display of force not possessed, ambuscades, &c., are the suggestions of secretiveness.

Secretiveness is the foundation of that form of the ludicrous called humour. The humourist is grave, while he is internally laughing. As a primitive faculty, it is found in marked disease in the insane. The cunning of madmen is proverbial. Juries called to decide upon insanity have often been baffled by the power of the secretive instinct in the patient, and the address with which he even retorts upon those who sit in judgment upon him. Mr S. mentioned an instance in which a gentleman, notoriously insane on one point, retorted with exquisite drollery, by describing a madness on one point as attaching to each of the jury, all of whom he knew well. (Laughter.) Mr S. mentioned some examples of craftiness in the insane.

The *abuse* of secretiveness is the whole world of cunning, duplicity, and deceit. It is one abuse of the impulse to delight in intrigue, manoeuvring, and crooked policy. These crooked persons believe the world to be all like themselves, every one endeavouring to overreach his neighbour. Napoleon held that all mankind were either fools or rogues, and nothing put him more out than the blunt honesty of England, or astonished him more than the hopelessness of offering a bribe to a British officer. He thought "every man had his price," a rascal saying and not a proverb, as it is not true; for there are many who would die for their principles. The habitually secretive manoeuvres in everything;—he conceals his going out and coming in, and will not avow a purpose even to

change his coat. It shows itself in children who hide their playthings, and who are fond of hiding themselves. They are to be looked for behind doors, under beds, and in all sorts of concealments. They love disguises. Secretiveness prompts to masquerading, giving surprises, &c. It is difficult to fix a manoeuvre in argument; he is always traversing and evading, and never admits anything. He makes a crafty lawyer. Pope could not drink tea without a stratagem. Lady Bolingbroke used to say that he was the politician in cabbages and turnips. (A laugh.) Craft is too much yet, and long has been, the talent of the diplomatist. The chief diplomatist is called a *Secretary* of State. The intercourse of nations has hitherto been on the lowest scale of morality—the morality of thieves and robbers; and ambassadors and statesmen have been forced to study all manner of hypocrisy, fraud, and dishonesty, as a profession. Deep secrecy is the very air breathed in the Cabinet. Commerce and trade are too apt to be conducted on the secretive system, and sails very closely on the tack of fraudulent advantage-taking. It is said there are tricks in all trades. If so, none can gain in the long run. It were better that all were fair and honest. There are minds, but low ones, that hold that secrecy is the soul of trade. Mr S. mentioned some instances where the secretive trader over-reached himself. Theft and swindling are the greatest of all abuses of secretiveness; but even theft, although also prompted by love of gain, is much stimulated by powerful secretiveness. The thief flatters himself that he is undiscoverable, and often exhibits great powers of concealment. The insincerity of polite intercourse is secretive. It sometimes happens that a child, who has heard the professions made to the person's face, and compared them with the freedom used behind his back, produces a very ludicrous juncture by setting matters right. "Why do you come here?" said a little girl to a visitor just received with smiles by her mother, "mamma says she cannot endure you." (Laughter.) It is impossible to conceive worse moral education for the young than to witness these duplicities. The power, when great, aids firmness in suppressing the external expression of pain. Mr S. mentioned some striking examples. He concluded his observations on the instinct in man by noticing the natural language, or, as it is called, the pathognomy, of a great endowment of it, namely, a close sly look, rolling the eyes from side to side, avoiding a straightforward look in your face; placing the hand on one side of the mouth when speaking; slowly laying the fingers on the nose, with the voice low; the shoulders raised towards the ears; the pace stealthy and

cut-like. That natural expression was not missed by Sir Walter Scott. In the *Lord of the Isles*, describing Cormac Doil, he says:—

“For evil seem’d that old man’s eye,  
Dark and designing, fierce, yet shy;  
Still he avoided forward look,  
But slow and circumpectly took  
A circling, never-ceasing glance,  
With doubt and cunning marked at once,  
Which shot a mischief-boding ray  
From under eye-brows shaggy and grey.”

Mr S. according to a practice cordially welcomed by his hearers, which he was the first to introduce into lectures, to illustrate the endlessly varied misdirection of the human faculties by the ludicrous aspect which these misdirections exhibit—for, in truth, these constitute the chief range of the ludicrous—created some mirth by an example or two of rustic secretiveness. A gentleman *thrown out* in a hare-chase rode up to a boy sitting on a wall, and asked him if he had seen the hare. “Seen what?” said the boy with a most *innocent* look. “The hare, the hare!” “Oh, a little brown thing?” “Yes, yes; have you seen it, which way did it run?” “What, with a white belly?” “Yes, yes, yes.” “With long ears?” “To be sure, you know a hare don’t you?” (grasping a little firmer the handle of a long hunting-whip, on which the boy prudently kept his eye.) “It has long fore-feet and short hind ones, hasn’t it?” “Yes, you tiresome young rascal you, (the whip raised) did you see it?” “Well, I didn’t see it then,” said the boy, and disappeared on the safe side of the wall, the last just grazing his head. (Loud laughter.) Another rural scene was, if possible, more waggishly secretive. Tom Sheridan, as the son of Sheridan was called, returning from a bad day’s sport, took the destructive and absurd fancy to have a “shot” at some common ducks in a pond close to a farm-yard, and asked a man like a farmer looking over a gate, what he would take to allow him his chance with two barrels among the ducks. “The dooks! you would not shoot the dooks!” “Suppose I have that fancy, I’ll pay for them.” “What! take the dooks wi’ ye?” “Yes.” “Eh! both barrels?” “Yes.” “Are you a good shot?” “Fairish, fairish.” “The dooks! well—I’ll take half a guinea.” The money was paid; one barrel fired, and more than one duck killed. “Another barrel!” with a glance at the farmer “Well, fire away!” several more killed. “Bad bargain for you, farmer!” Noa sir, no for me; I dinna much care, for the dooks are noon-o’-mine.” (Roars of laughter.) The learned lecturer then alluded to an abuse of secretiveness to which an obvious absurdity attached; for instead of secrecy, its results were invariably the contrary; he meant she committing of matters of gossip or scandal to friends and neighbours in *strict secrecy*. He told the female part of his audience may have known some examples. (A laugh.)

The practice is perhaps more common among their sex, from their having more time on their hands than their husbands and brothers, and more intercourse with their neighbours. (A laugh.) Mrs A. observes, or imagines, or, if she is wicked enough, invents something doubtful in the habits or acts of Mrs B. “the door above.” (A laugh.) Mrs A. goes with a mysterious and consequential face to Mrs C., “the door below,” and, on condition of the strictest secrecy, which is promised as a matter not to be doubted, whispers her suspicions into her willing ear. “Now, remember, your promise of secrecy.” “Oh, never fear me, I can keep a secret.” Mrs A. is no sooner gone than Mrs C. goes as fast as she can to the “top flat” to Mrs D., to whom she thinks it quite safe to communicate the secret, provided it is given as a secret. The peculiar delicacy of her, Mrs C.’s, own situation, as having just been honoured with the confidence of Mrs A., requires a double power of injunction to Mrs D., who is a person, she herself says, quite worthy of having any secret deposited with her; and so the *whisper* gets another step in its acceleration towards general publicity. There are two or three more flats in a genuine Edinburgh “land,” into each of which the secret contrives to find its way, and from which it spreads, no one, of course, can afterwards tell how; at last by the inevitable process of tracing, it is put to the depositaries one by one, by the injured Mrs B., also favoured with the secret, and thus the whole neighbourhood is thrown into a state of civil war. This description of the “School for Scandal,” as enacted in humble life, afforded much amusement to Mr S.’s hearers; and we hope they all went home resolved to reprobate and discourage this mischievous use of secrets, each within the sphere of his or her influence.

That the mother may know how to deal with this instinct in her child, it is necessary that she should know its nature, both in its proper use and its abuse; for on her depends the only chance of mitigating the evils which the abuse entails on society. Cunning and deceit abound among mankind; nor can this be wondered at, when we reflect how, under the “old-fangled” practice, the impulse is mis-educated. Both by example and precept the young are trained to deceit. They witness duplicity and concealment in their parents and nurses. They are enjoined not to tell. The motto of the nursery is, “Don’t tell;” and, of course, much is not told that ought to be exposed, and society becomes too truly “all a lie.” This lesson is universal. “There is something under it,” is the remark upon even good actions. “If I could but believe him sincere,” and such like expressions, show the unconfiding foundations of social intercourse. This cunning

deeply and widely infects the uneducated. Employers complain of it in their workmen, masters in their servants; and it is truly wonderful how long many of those they employ will keep a fair face and deceive them. But verily the double-faced have their reward. It is salutary to impress upon the young, that although some fraudulent acts may escape exposure, some lies detection, the character is certain to come out at last, and along with farther power to deceive, there is an end of respect, and all chance of farther benefit. It has been said that most cunning people are not cunning enough; they are sure to slip some time or other, and then it is all over with them. Truth and honesty let the mother ever impress on the child, and show it in her own conduct and bearing, are the only sound policy. It is unnecessary to add that the cunning and double-faced are disliked when found out; we shrink from them as we would from a snake; and the more that, like the snake they have tried, but failed, to conceal themselves in the grass. It is surprising how soon some children will begin to conceal, prevaricate, deceive, lie, and ingeniously manœuvre. Let the parent watch, countermines, discover, and always expose, the infant plotter. When aware yourself of the strength of the tendency in the child, make him aware of it, frustrate all his schemes, and appeal to his reason and conscientiousness against them. What a change would there not be in society, if all were to manifest a prudent reserve, but without cunning or duplicity. Earth would be a paradise if every one could repose perfect confidence—not only in his neighbour, but in all mankind, and all mankind had their wisdom enough to perceive it, would gain incalculably by the change. A sound morality—a sound philosophy, can come to no other conclusion; while to “do justly” is one of the three eternal bases of our holy religion. Where would be craft, and cunning, and deceit, and manœuvring, if this precept were practicably acted upon, and all men “did justly, loved mercy, and walked humbly with God.” (Great applause.)

As he did on the previous evening, Mr S. left his main subject, to offer a few hints on certain essentials of personal and domestic comfort well worthy the *immediate* attention of the working classes. The bath scheme, they all knew, was in course of most promising agitation. It was exciting much interest, and the most friendly feelings towards the working classes, among the middle and higher; and it is perhaps one of its most blessed results that it is tending to strengthen the bond which unites the whole classes of society together in all the power and happiness of brotherly love. To the most sanguine, however, it is obvious that it will be some time before the baths are ready for the working man's stated resort. It will be

longer still before, by legislative or other adequate power, the pestilential trash, mis-named houses in the crowded parts of the old town, have given way to light, airy, and comfortable dwellings for the working classes. Now, there is much that may be done by the families of working men, in the meantime, towards an improvement in health and comfort. Their houses may be made cleaner, and also their stairs and passages; while fresh air may be much more freely and regularly admitted to their rooms and workshops than many of them, from want of knowledge, have ever thought of. He did not mean that their windows should remain permanently open in cold weather, till their houses, perhaps not very comfortable with their windows shut, are rendered uninhabitable by cold. A few minutes, two or three times a day, of a *thorough* draught, (the best preventive of fever,) kept up by an open window and open door, would make the air of these houses and working places perfectly sweet and wholesome, provided the house itself is kept clean, and foul clothes and cloths, refuse, and tobacco smoke, are not retained in it. This thorough draught will be most beneficially applied after meals, as these leave a permanently fixed and most offensive odour, which is perceived by any one on entering. Then he would recommend that the air of the sleeping-room, which is not *improved* in the night time, should be expelled in the morning by the friendly draught; which should be made to pass through the bed just vacated, the clothes being thrown quite down to admit it; for nothing tends more to pollute the atmosphere of a house than ill-ventilated beds, often made up warm, with all the insensible perspiration of the night adhering to the bed-clothes, constituting, in that form, a noxious poison—a *hot bed*, literally, of fever. A little care, too, might secure a purer air to breathe in sleep—more than half its refreshing and restorative value—by open-doors, or moveable panels in doors, and a careful avoidance of close curtains, or what used to be called box-beds, which admit of being shut. The luxury of the bath may also in some measure be anticipated by sponging the body all over, on getting out of bed—if with cold water so much the more refreshing—and then drying it by the hard friction of a rough towel, which may be had for a penny or twopenny. These attentions, which will occupy a few minutes, will be amply repaid by an increase of health and comfort, while the sickly appearance of many indoor working men will be exchanged for looks of health. The working man should seize all opportunities of taking brisk exercise in the open air. To this subject Mr S. promised to return again and again. (These remarks gave marked satisfaction to the audience.)

## LECTURE VI.

(From the *Edinburgh Weekly Chronicle and Scottish Pilot* of Jan. 23, 1844.)

After a brief recapitulation of his observations on the means of cleanliness, personal and domestic, and of breathing fresh, instead of poisonous and fever-creating air, which is in the power of every individual and every family, however poor, the learned lecturer resumed his main subject,—that vital condition of human happiness, the right use, and therein the full enjoyment of the faculties of the mind, and the mother's important part in the training necessary to that great end. He had endeavoured to show the miserable short-sightedness of the abuses of secretiveness, in duplicity and all the varieties of deceit, the certainty of detection and exposure, and the entire loss of character, and defeat of purpose in life which necessarily follows. Who can trust or love the double-faced,—him who “can smile and smile, and be a villain?” Who is the working-man, that, besides being respected by all who know him, is sure of work, confidence, and, its invariable result, preferment? Is it the fraudulent double-dealing, cunning advantage-taker? No! He risks all his prospects upon a single throw of fraud, and he never fails finally to lose in the game. The straightforward, open, ingenuous servant or workman makes a friend for life of his employer, and is certain to advance to wealth as well as character in society. Let the mother early impress these truths upon her child; train aright the secretive feeling; direct it to its proper objects, and counteract the earliest vestiges of its character-destroying abuse.

There is a faculty to which, beyond all other, cunning and deceit minister—the acquisition of property, well termed by phrenologists *Acquisitiveness*. The parent ought to be well instructed on the nature of this impulse; and be able to recognise it both in its proper use and in its misapplication; to know when it is the legitimate desire of wealth, and when the love of money, and, as such, the root of all evil; when too it is, and it often is, an insane impulse. The older metaphysicians differed on the point whether or not the love of gain is a primitive human impulse; some of them—*as Hutcheson and Stewart*—held that money is valued merely because it affords the means of obtaining every other gratification, and comes to be valued on its own account by association. No doubt the means of purchase is a powerful incentive to gain, but it will not account for the miser's hoarded store—loved, as it is, for its own sake, and not spent upon any of the other objects of desire in life. Dr Thomas Brown held a strange theory, namely that regret for expenditure checks the practice, and this habit creates

parsimony. But we ask, whence comes regret for expenditure, and in that very question overturn the theory. An impulse to hoard must therefore be part of man's constitution; and Lord Kames, who approached nearer the new philosophy than any writer of the last century, recognises a *hoarding appetite*, as he calls it, in man. This acute philosopher farther saw that this impulse is not an evil propensity, but, as he says, a blessing, and becomes a curse only when it transgresses the bounds of moderation. It is impossible to have described the right use and the abuse of the faculty more phrenologically. Dr King, in his political and literary anecdotes of his own time, remarks that man is *born and framed* to a sordid love of money, which first appears when he is very young, grows up with him and increases in middle age, and when he is old, and all the rest of his passions have subsided, wholly engrosses him. He mentions instances in the Lord Chancellor Hardwicke, the Duke of Marlborough, and others. Dr King's only error is in describing the abuse only, which he does in using the word “sordid.” He is right that man is born and framed to desire property. The theories of Hutcheson, Stewart, and Brown, are of no use to the biographer, and the painter of human nature. Sir Walter Scott could never have drawn the powerful picture of *Traybois of Whitefriars*, in the *Fortunes of Nigel*, the most miserable of misers, with the aid of the metaphysicians alone. He, like Shakspeare, observing for himself, assumed a specific primitive passion in men for property, which, when it is in sufficient strength, is quite unconnected with applying the wealth accumulated to any ulterior end. Indeed a man is not called a miser till he hoards without spending. Some of the lower animals accumulate property, as heavers, bees, and ants. Lord Kames says the appetite is beneficial; so says the new philosophy, in farther confirmation of the truth that the Creator implants no propensity to evil, the evil being man's perversion and abuse of the propensity. What then is the beneficial, and of course legitimate, purpose of the hoarding instinct in man? It is to accumulate wealth and realise capital, without which society could not exist. Wealth is the surplus of our labour after our mere wants are satisfied; and the pleasure of accumulating has been given to us, that we may continue to labour instead of sinking into sloth when hunger and thirst are appeased, and we have shelter and fuel. There would be no comforts, luxuries, and elegancies of life without this saved, stored, and accumulated ca-



pital; which increases by the exertions of successive generations, till it forms a splendid structure of national wealth. Thus is industry set in motion, and a great people formed. Without the feeling, man would have remained a solitary savage, living from hand to mouth on the chance of the day, like the inferior animals. The feeling does not merely desire money, but all valuable property, and is found strong in all collectors of museums, coins, pictures, &c., according as it is prompted by other faculties. There are great differences in the strength of the feeling in different men. Some dream of riches, of money bags, like *Shylock*, day and night, and never cease to appropriate; while others pursue every object with more avidity than wealth. Scripture addresses precepts in this feeling. It recommends the sluggard to go to the ant, "to consider her ways and be wise," in other words to accumulate and store up property beyond the present need. "Gather up the fragments," said he that spake as never man spake, after the multitude were satisfied, "let nothing be lost." It becomes, then, a religious, as well as natural, duty, thus to gather up the fragments and save them for ourselves and our families. "He that provideth not for his own, especially those of his own household, hath denied the faith, and is worse than an infidel." Nature speaks loudly in the same language, and punishes the improvident with much misery. The working man who is moderate in his desires, and sober and temperate in his indulgences, besides enjoying a reasonable portion of comfort, has always fragments to gather up. It is something to save them, but it is still better to dispose of them profitably. To this, as a practical application, Mr S. would revert when he had finished the philosophy of the faculty. He now called their attention to the *Insanity* of the desire of property. The disease of taking every thing that comes in their way, which afflicts some unfortunate persons, is too notorious to be denied. It cannot be called *theft*, which is the term for the deliberate crime of appropriating the goods of others, for it is the act of the diseased, and therefore the irresponsible. It was this irresistible desire, even in those who have abundance, that chiefly led to the conclusion that *Acquisitiveness*, as it was first called by Sir George Mackenzie, is a primitive propensity. Dr Gall named it, but improperly, from its abuse, *theft*. Besides, theft is not always an accumulating or boarding impulse; the thief is, for the most part, a reckless uncalculating sensualist, and steals to gratify his present cravings. Dr Spurzheim found the wife of a rich merchant in the prison of Prague for this propensity. This was a very absurd mode of restraint, and indicated in those who imprisoned her, ignorance of the distinction between the sane and insane abuse of the impulse. She stole in the jail itself, entering the chapel through a hole in the stove. A spring gun was set, which going off, so much alarmed her, that she had not time to creep through the hole, and was

detected. Drs Gall and Spurzheim found many poor creatures in prison as criminals, whose innumerable thefts were the result of disease, and who should have been in lunatic asylums. They were found not seldom very devout and religious, in circumstances which put all idea of hypocrisy, or doubt of the sincerity of their feelings, out of the question. The feeling has been observed in some insane persons, to come on by fits. Pinel mentions persons who, generally honest, had fits of the stealing impulse; and Dr Gall knew four women of respectability, who shewed the tendency to take whatever came to their hand, only when they were in the family way. How can these puzzling views, these contradictions in human nature, be explained but by the aid of the phrenologists? Two persons in the hospital for the insane in Vienna went about picking up even straws, rags, and wood, each concealing his store about the apartment where they both were, and where they stole from each other. M. Esquirol mentions a knight of Malta who always pocketed the cup, saucer, and spoon, when he went into a coffee-house to drink coffee. Dr Rush of Philadelphia mentions several instances of even the wealthy affected by this disease. Mr S. knew an English lady of quality, whose maid searched her pockets regularly, and sent back the spoons and other articles which she brought home when she had been visiting. A gentleman so affected, while a guest at a dinner party, was observed by the butler to secret a silver spoon at table. As he (the butler) was answerable for his plate, he called out another gentleman at table, and asked his advice as to what he should do. He told him to leave the matter to him, and resumed his seat. As the cloth was going, the gentleman in the most open manner he could, seized a spoon, and stuck it like a nosegay in his button-hole. As he expected, the thing was noticed by the whole company, and there was a general shout of questions what he meant. "Oh," said he, "I beg pardon; I thought it was the rule of the house that each visitor took a silver spoon home with him, for Mr So-and-so," pointing to the secreter of the first spoon, "set me the example." (Laughter.) Of course, Mr So-and-so delivered up his spoon. He (Mr S.) could not withhold a striking and deplorable instance that came in his own way some years ago. A young gentleman of a family of respectability and wealth was sent to a distance from home, and coming to Edinburgh, with his tutor, in quest of a remote residence in the country, brought a letter to Mr S., who was asked if he could discover anything peculiar in his character from the shape of his head. Mr S. pronounced correctly upon several points of character, but astonished the tutor by asking whether the young man was not addicted to taking what was not his own. "Yes," was the answer, "that deplorable vice has induced his friends to bury him in obscurity. He has been forced to leave a great seminary of education for repeated thefts, for which he is yet threatened with prosecution." There was the marked appearance of nervous excitement about him, and sure as he (Mr S.) was that his brain was diseased, he declared to the tutor that his pupil was not a criminal but a patient visited by the hand of God, and nothing but the ignorance which yet prevails on the nature of insanity could have treated him as a responsible being. The tutor, who was attached to the poor young man for excellent qualities which he manifested, was

moved to tears by this observation, and declared it to be the first merciful word that had been spoken about him, in his very deplorable condition. He had been placarded on the walls as a thief threatened with trial and transportation, and driven away; "in short," said he, "they had not knowledge enough to do him justice." The effect was that his friends were induced to make a better provision for their truly lunatic, and no longer criminal, relative, and a full explanation of the case was sent to the seminary from which he had been driven, as it was held better for him to be classed with the diseased than with the criminal. Mr S. reminded his audience that he had alluded to this case in a former lecture, when speaking of the morbid voracity of the diseased instinct of food. He predicated fits of voracity, from organisation, which the tutor at once admitted; and these, he added, occurred at the same time with fits of appropriating, for both were periodical. The religious organs were large, and devotional feelings were looked for. These, it was answered, were very strong; and of course the same ignorance that held the poor lad to be a thief, denounced him a consummate hypocrite. He was neither thief nor hypocrite, nor was he a glutton. His impulses being without control, in consequence of diseased organs, he was not a responsible being. It was said that the insanity of this impulse to acquire may be brought on by circumstances. This view is admirably treated by Dr Andrew Combe, in his work on mental derangement, first edition, 1831, page 176. The *abuses* of the faculty—the sane abuses, if any abuses can be called sane—are found in the various forms of cupidity, covetousness, avarice, and miserliness. The grossest abuse is theft; but abuse is oftener found in selfish grasping, and hoarding, taking but never giving, and penuriously saving. This should be discouraged in the young, and its unamiable selfishness fully and often explained to them. There is great difference among even very young children in the degrees of this impulse. When it is combined with self-esteem, or self love proper, it presents the truly self-seeking character. There is an unamiable view of this combination in the passion for *uniques*, accompanied with a jealousy that any other shall possess some rare article of value, taste or vertu. There have been instances of the possessor of one of two such articles, buying at great expense the other in order to destroy it, that he might possess the only one in existence. The exclusiveness of the possession of palaces, parks, and gardens, with which the British aristocracy are reproached, arises from this feeling. The acquisitive are always on the alert, when what is called "bargains" are going; and this weakness often leads them into the most unprofitable expenditure. They buy what they do not want, because it is cheap. They cannot resist the cry at an auction door of "great bargains," and bid for the veriest trash because it is going a bargain! A gentleman of this town happening to stray into a sale of old military stores at the moment when a lot of twenty drums was at the last call at sixpence a drum, drumsticks included, was so excited by the unparalleled bargain, that he bid for the lot, and it was knocked down to him! Then began his troubles; it required a waggon to remove his purchase, and an extra house to hold them. This last he happened not to have, so he called a meeting of the boys of the neighbourhood, who kindly took the drums off his hands gratis, and in honour of the purchase, and the present, having also got the drumsticks, rendered the neighbourhood utterly uninhabitable for some time

afterwards. A bargain, quite a match for the twenty drums, occurred some years ago in Edinburgh. A sale by auction of the entire police watch boxes—the purchaser to remove them—took place, when these luxuries were taken from the watchmen, in imitation of the London system, that they might have no place to sleep in. He should have thought such a purchase quite beyond the maddest bargain-hunter in existence; yet did even this lumbering lot attract one! A gentleman positively bought the watch boxes, because they were going "dog cheap," and as he too forgot the condition of house-room, he was forced to give them away to any one who would remove them to break up for fire wood. (Laughter.) It is a good and easily remembered maxim to inculcate early upon young bargain-hunters, "if you buy what you want not, you will come not to be able to buy what you want."

The anecdotes of misers are very numerous. Mr S. mentioned a few. A miser used to ask any one who called upon him at night whether his business was by word of mouth or required reading; if the former, he put out his candle. An old lady at the point of death held a pinch of snuff which she had not strength to use; she handed it to an attendant at her bedside, and uttering "save that pinch of snuff, let nothing be lost," breathed her last. The miserly are often what is called penny wise and pound foolish. They lose by saving; according to Shakspeare, they spoil their coat by scanting a little cloth. As an instance of applying a knowledge of organization to the business of life, Mr S. mentioned that Mr Combe once predicted that an agent employed to sell goods, who was to be paid a larger commission to take upon himself the risk of bad debts, should these arise from the insufficiency of the purchasers, would, from sheer love of money, and reluctance to lose it, for with such characters this is intolerable pain, be a timid and unsatisfactory salesman. Although the prediction was laughed at, and the person appointed, it turned out to be too true. The man was perfectly correct and upright, but was too much afraid of loss to trust the purchasers, and made few sales in consequence. How is the trainer of the young, and as the earliest of these the mother, to apply a right knowledge of the acquisitive impulse, suppose her to have acquired it; and a proper education will give it to her? It need not be asked how has this impulse been educated hitherto, for like the other faculties it has not only not been educated, but grievously miseducated, from the beginning of the world to the time of the discovery that it is a distinctive primitive constituent of man's nature, and that a few years ago. The feeling begins to operate in the child as soon as its infant faculties comprehend value—in other words, that quality which gratifies the impulse to appropriate and exclude participation by others. How early does the mere infant snatch, and keep, and cry, and fight for, the thing it prizes. How much sooner does it distinguish *mine*, than *thine*, and what a grasping creature it becomes if permitted. Then how absurdly early it is introduced to money. Before its little hand can close over a halfpenny, we see it possessed of this first sign of exchangeable value; learning its use with the love of it; spending one, only to covet another. You will see it running to the shop in quest of some infant luxury, obtaining the article, but often stoutly resisting the payment; loving the money as well as money's worth. The desire is thus early planted which, till the last moment of life, will operate as the leading motive in the individual's mind. Money is every day in his hearing called the

"main chance." The boy loves money, longs for moony. The calling is chosen that will produce him most money. He dreams of wealth, and builds many airy castles as to what he will do when he is rich; and if you listen to the colour of his projects they are all intensely selfish—fine houses, splendid table, costly wines, equipages, attendants; never, alas! the feeding of the hungry and the clothing of the naked, the encouragement of struggling merit, the solace of the widow and the fatherless. These are the abstractions he hears on Sundays, well enough for church, but never practised by anybody. To money-making he applies all his time, all his energies, all his feelings. Day after day, year after year, see him making money to the exclusion of almost every other object. Systematic selfishness is engendered, cold-hearted disregard of others; nay more, much positive cruelty in wringing out of other's labour unhalloed gains. The more these swell up, the more ardent is the pursuit, the more callous, the more deaf, the more blind, to their cost in human suffering, till tears, and blood, and life, are held as nought in the ruthless path of avarice—the path

"Where fiends torment—and Christians thirst for gold."

No greater fiend has ever outraged humanity. A thirst for gold carried the *Christians'* fire, and sword, and torture, among the innocent worshippers of the sun in Mexico, and the gentle Incas of Peru. A thirst for gold imagined the accursed slave-trade—kidnapped the African, dragged him from his own land, chained him down in the pestilential hold, and fixed the slave fetter upon him and his children, and his children's children, for centuries. A thirst for gold peopled the mines with mothers, and crowded the mills with infants, till a cry of shame on the oppressions arose over the length and breadth of the land, and demanded and obtained laws for their termination. A thirst of gold, in fact, has been the remorseless taskmaster of females, loading them with toil, to the utmost of human endurance, and scrimping their bread beyond it. Three halfpence for a shirt!—who but the hard-hearted money-getter could bring himself to hold out this starvation pittance, and see it taken by some gentle female, too much unprotected and weakened to complain, to keep life in her hectic skeleton frame, doomed to renew its cheerless, hopeless task on the morrow, and the next day, and the next, and the next again, till she comes no more—for the grave has shielded her at last—"Where the wicked cease from troubling, and the weary are at rest." The three halfpenny shirt has astounded the public, and there is a loud cry for protection to the "sempstress-interest." (A laugh.) Society puts females at great disadvantage for the means of bread. If their channels of independent subsistence are few, in the name of justice let us see that those they find shall at least pay them, if they pay their employers. The shirt made for three halfpence is sold for 6s. Of this 1s 6d is in name of the labour bestowed upon it. The dealer who would refuse a fair share of this return to the hands that made the article, would turn an Inca or kidnap a negro yet, if it were in his power, and if he could make a guinea by the adventure. (Cheers.) Fortunes, thank Heaven, are not all screwed out of the lives of helpless females; but few fortunes are accumulated without years of self-seeking—unmitigated self-seeking. More moral times than the present and the past, will view the accumulated store with somewhat less veneration, till it will be matter rather of reproach than of credit, that a man has spent a long life in making an immense fortune.

The keen competitive character of society is a great evil. It may be said, how can it be avoided? when bread is short, there must be a scramble for it. Let us hope it will not always be short. God is bountiful, it is man who ignorantly rejects his bounty, snatches his harvests, intercepts his very sun's rays, to throw a brother into the shade of cold and hunger. This is too bad to last; the comfort of plenty will yet bless the dwelling of honest labour, and for that natural state of things the young should be prepared. Then, he would say, give no encouragement to competition in the family; prevent appropriation; habituate all under the roof to look upon all things as in common. Give nothing to John, or James, or Mary, or Margaret as their exclusive own; give it to them *all*, and regulate a fair use of it by them. Discourage the little exclusionists even in this use. Never, above all, give them money; if you give indulgences, let these be in money's worth; and always impartially and to all equally and alike; and even when the growing lad or girl has arrived at the age of labour, but is still under the parental roof, see that every penny earned is willingly and cheerfully paid into the family treasury; and when they cease to be so destined, it will only be when a new family calls for them elsewhere. It will be easy to teach in so unselfish a family, that there are wants beyond its own cherished circle. The competitive grasping habit shuts close the hands and the heart against the claims of the poor. What would the poor, it has been truly said, do without the working classes? In its disgraceful starvation of the poor, of which Scotland has long boasted, the charity of the humble has atoned for the niggardiness of the high; the poor have saved the poor from starving. Even under the better system which is on the wing, much must be left to neighbourly charity; and it will flow forth more purely—more christianly, "Blessing him that gives and him that takes," under the co-operative than the competitive family system. Recurring to the proper use of acquisitiveness, the learned lecturer begged to add a word upon the early inculcation by the mother of foresight and providence, in youth and manhood, for sickness and old age. With some meritorious exceptions, reckless improvidence too much characterises the working classes. Even the gains of times of prosperity are spent. If the individuals are cursed with intemperance, how can any thing be saved? Nothing is saved, and great misery in the day of need is the consequence. Let it be an early lesson, that from the very first earnings, a small part, as a matter of course, goes to the fund for misfortune, sickness, or old age. When it is looked upon as a matter of course, it will never be felt a burden; and those who have not observed, would be astonished to find what a few pence in the week will do towards the perfect and noble independence of the working man in all the vicissitudes of life, and on the failure of his strength in its decline. (Here Mr S. said he would close his discourse, promising to give some practical instructions on the subject of provision for the future, in a subsequent lecture.)

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## LECTURE VII.

(From the *Edinburgh Weekly Chronicle and Scottish Pilot* of Jan. 27, 1844.)

The learned lecturer commenced by mentioning that he had been the preceding evening at a meeting of the Society of Arts, to hear a paper read by Mr Robert Ritelie, well known as one of the best practical engineers of comfort and health in the important points of heating and ventilating buildings, both public and private. That gentleman has for some time given much attention to ventilation; a subject which in the seventh-thousand of the years that man has lasted, is only—and we owe it to chemistry—beginning to attract attention. Dr Reid's ventilation of the House of Commons has brought many to ask what kind of air they breathe in crowded churches, theatres, hall-rooms, and public meetings? Why do they bring away headaches from these gatherings, if they bring nothing better? These querists learn that until the present pure-air agitation has induced architects, in a very few buildings yet, to establish the means of drawing out the foul air and supplying fresh, all large assemblages, before they have met an hour, breathe an atmosphere which holds the same relation to pure air, as water taken from the most filthy puddle bears to pure water. What would we say to be asked to drink the filthy water? We reject it because we see it, but we drink in the poisoned air, by far the filthiest and most noxious of the two, because we do not see it. Those who know all this, shrink from a crowd pent up in a sealed box, however large, with utter horror. If it is not meant that we should re-inspire our own expiration, because it has in it poison to the lungs and blood; let us only reflect on what we do, when we inhale the used breath of one, two, or three thousand of our neighbours! You will now see, said Mr S., some sense in a condition I made in coming here, that the windows should be opened, even at the risk of a slight feeling of cold in my audience. (Cheers.) As a proof of the interest taken in his subject, Mr S. stated that he frequently received communications confirmatory and illustrative of the points which he is engaged in urging on their attention; for example, on the vital importance of fresh air, and the mortal tendency of what has been exhausted and poisoned by human respiration, he had since his last lecture been informed by a gentleman, who witnessed the scene which he described, that at a Christmas meeting in the Highlands, thirty-six persons danced the whole night in a small room with a low ceiling, keeping the windows and door shut. The atmosphere of the room was noxious beyond description, and the effect was that seven of the party

were soon afterwards seized with typhus fever, of which two died. (Hear, hear.) These people had never been informed, in the course of their education, that human beings poison the air; that when this is done to a certain extent, disease is created; and, when to a still greater degree of pollution, life is destroyed. Oh! that the parish minister would assemble his flock on a week day and tell them a few such truths! (Loud cheers.) A proprietor of houses in the old town often advises his tenants to open their windows and purify the foul and foetid air they and their children are breathing; and often receives for answer an exclamation of surprise from the mother, in her miserable ignorance of what she is doing—"What! would you have me gie my hain its death o' cauld?" (Laughter.) A house may be perfectly well aired, by occasional thorough draughts by the window and door, without ever being allowed to be cold; and even if some degree of cold is admitted, it will do much less harm to the family than the contaminated air, by which the "hain" will be destroyed altogether. It is too probable that the mother so careful of her child, was soon called upon to bury it. He urged this matter very earnestly on their attention. The fault is all but universal; for he himself seldom enters the house of a working man, without being made sensible that the windows are *not* opened. He cannot be too homely in his allusions; he would deprecate the retention of refuse of any kind, often the accumulations of a week before removal, and the slovenly practice of stuffing all sorts of things under beds, to be what is called out of the way. (Laughter and cheers.) Not only does this filthy practice mainly contribute to contaminate the air of the house, but dust is accumulated and vermin are bred by it. The bed, it has often been observed, is too large and lumbering—too much a piece of standing immovable furniture in a small room. Light frames, the better if of iron, which may be easily moved about and swept under, and hair mattresses instead of unwholesome feather beds, would both be much more economical and more healthy for a working man's repose. The Duke of Wellington—the Iron Duke—sleeps on his little portable camp-bed of iron, even yet. (Hear.) Pins for clothes, too, would advantageously displace lumbering chests of drawers and trunks. He hoped to see some model-houses and furniture for the working classes, combining perfect comfort with lightness, cheapness, and wholesomeness; with the air as sweet and the dwelling as tidy and clean as in the first palace in the land. (Cheers.) The Messrs Chambers have some model-houses for their workmen. Let it never be forgotten that it is to the females of the families that we must look for these great improvements, till the very existence of *Mrs McClarty*—(a laugh)—will be dis-

puted as ever having been known, except in the novel called *The Cottagers of Glenburnie*. Every mistress of a family should read the *Cottagers*; were it for nothing else but to show what a contrast her own house may be made to the pig-stye called a human dwelling described in Mrs Hamilton's clever and most salutary tale. It was most judiciously published among their *People's Editions*, by the Messrs Chambers—the price something like ninepence or a shilling. Mr S. said he was amply rewarded for his present labours by hearing, which he has repeatedly done since these lectures commenced, that some of his hearers had begun to follow his advice on various points, and these directly contrary to cherished habits. These practical results are invaluable. They operate as examples—as seed sown, which, in time, will produce an abundant harvest. He had heard that already several families were awakened to the luxury of the occasional thorough draught, the well-aired bed, and the rough towel. Let the whole “three thousand” set the same example, and the purity and health of our town—which, with all its faults, we love—is secured. (Loud cheering.)

He left off last evening with some remarks on the unwise introduction of mere infants to the knowledge and use of money, and its association with selfish indulgence. Since last lecture he had been furnished by a lady with an instance which affords a lesson well worth relating and remembering:—She had repeatedly made purchases at a shop kept by a female. Every time she went—six or seven times—and was engaged with her object, a rude unmannerly girl, of five or six years of age, rushed into the shop like an uncubed dog from the back room, and used her advantage to clamour for a penny, and shed tears when refused, completely interrupting her mother's business, who gave her the money to quiet her!—“and to ensure her return,” said the lady, “when she sees you occupied very particularly the next time.” She (the lady) could not help adding, that the good woman had to blame herself and not her ill-managed child, for these unseemly exhibitions. In the *Cottagers of Glenburnie* a picture to the life is drawn of this mismanagement of children, till they become masters of their parents, and nuisances to all that have the misfortune to come into contact with them.

He said a few words in his last lecture on the reckless improvidence, too common among the working classes. How rarely is anything saved “for a rainy day,” according to a homely expression! How rarely when, in the fluctuations of trade and harvests, bad times come, do we find anything stored from times of greater abundance. He was satisfied that the greater intelligence and higher morality of a better educated age, will lead to great amendment in this particular; while improved means of advantageous saving will be offered for adoption, means which will at one and the same time save the money, and increase the frugal habit. But this much it is in the power of every one to begin to-morrow. Let him or her resolve not to spend one penny till plain wholesome food, fuel, and clothing, are reasonably provided for. Let him or her make no sacrifices to mere vanity. This is most commonly seen in the article of dress, and very much among females. What a fund for their married future might girls with good wages realise, by a wise decision between silks and cottons. (Laughter and cheers.) Make no sacrifices in order to dress children showily and expensively. A baby's hat and feathers would often cap and bonnet plainly and comfortably the rest of the family. (Cheers.) It

used to be observed in London that expensive luxuries, as salmon and oysters in the beginning of their season, are purchased by many of the working classes, before the rich can afford them. In Scotland, extravagance is more likely to be for the back than the belly, to be in articles of dress; but both are grievous mistakes in a working family's economy, and for no rational purpose whatever; they are utterly thrown away. (Applause.)

Mr Simpson next called the attention of his audience to the *Impulse to Construct*. All animals have the instinctive power of applying their muscles to resist and counter-resist the various forces of material nature, so as to maintain their balance, and move by walking, creeping, flying, or swimming; but it is not given to all animals to take materials and change their forms and arrangements. Some of the most powerful and sagacious animals—the elephant, the horse—do not make, or mend, or alter; but the bee is a skilful and admirable manufacturer, so is the beaver, and all nest-building birds, and architectural insects. Indeed the productions of the last mentioned are truly astonishing. But man is the mighty manufacturer. He comes helpless into a world of raw material, but in virtue of the impulse in question, exalted by his higher intellectual faculties, he converts that material into a thousand forms of accommodation, comfort and luxury, till we find him lodged in palaces, arrayed in splendid robes, surrounded by countless comforts, luxuries, and elegancies, and wielding instruments of immense and varied power. He is truly, as Franklin called him, a tool-making animal. It must be obvious how valuable, how indispensable, the faculty is to the workman and artisan; and in nothing is more difference observed among individuals. This is seen in the merest infants—some are always making and mending, clipping paper into figures and drawing, while others are never found so engaged. A gentleman of whom Mr S. had heard, made, when only six years of age, a small mill for preparing pot-barley. Sir Christopher Wren, at thirteen, constructed a machine for representing the course of the planets. Vaucanson, when very young, made a clock on merely seeing one through a window. Le Brun, when only twelve years old, painted a good portrait of his father. Some persons have a knack of constructing, called neat-handedness. A clever milliner will put a lady's cap right with a touch, when all the efforts of a dozen others have only made it worse. Some persons, on the contrary, cannot mend a pen or fold a letter. Nothing more clearly proves constructiveness to be an instinct than the fact that there are persons little above the grade of idiots who have amazing constructive powers, and employ themselves in making and constructing without ceasing. The Crétins of the Alps are often skilful musical instrument and watch makers, without the capacity to comprehend the principles of the arrangements or working of these constructions. The constructive powers of such of the lower animals as are constructive, are limited to one end and method, and generally one material; the materials as well as the methods of man's constructiveness are alike boundless. One of the most important moral lessons which man is called upon to learn, arises out of the existence, objects, and feelings of this very faculty—one which, when learned and practised, will do much to elevate the character and improve the condition of the working man. Ignorance of the works and counsels, the ends and purposes, of an all-wise and benevolent God, leads to great and hurtful errors in man's judgment of human affairs. Past ages—and the

present is not free from the error—have looked on labour as something low and degrading, and to be doomed to it, a great evil. "Low, vile, mechanical," have long been associated terms. Coriolanus is indignant at the thought of "capitulating with Rome's mechanics." The Greeks and Romans despised labour, and left it to their slaves; reserving themselves for the higher and nobler work of slaughtering their fellow creatures. Our feudal ancestors also vilified labour, and the smirched sons of toil in the boroughs; but the kings found these good soldiers, and used them to curb their rural contemners. Some of them were remarkable for their prowess, witness the smith of the wind in the "Fair Maid of Perth." But these were the prejudices and ignorance of barbarous times, which cannot stand before a true knowledge of man's nature and temporal destiny. The contempt for labour yet prevailing, is just one of the rags of barbarism that still hang to the present age; which however, it may be civilised physically, is very far short yet of moral civilisation. The fact that an impulse to labour, in changing the forms of matter for the necessities, comforts, luxuries, and elegancies of life, is part of man's constitution, without distinction of persons, is demonstrative that the Creator intended not that certain classes should labour, but that all should labour. If it had been otherwise, if *He* had divided mankind into the working bees and the drones, the distinction would have been marked in their organisation. But there is no such distinction. It comes then to this—could the All-wise have given to man—to all men—an impulse to do that which is calculated to degrade him? The notion is preposterous. In decreeing, further, that all shall labour, the Maker of man has annexed two penalties to the neglect or breach of this ordinance—the one, that man shall not eat that bread the price of which is the sweat of his brow, or enjoy the manifold pleasures of labour's other results; the other that he shall not enjoy the health which the exercise of labour is the chief means of conferring. Besides sleep, our muscular and nervous frames require, at regular intervals, motion and exertion called exercise. Those who have the misfortune to be born above labour, simply to consume the fruits of the earth and the products of the labour of others, these unhappy persons labour, very unproductively certainly, by taking exercise in walking, riding, and athletic games. [Here a paper was handed up to Mr S. by one of his hearers, in which he read—"Those who do not labour for food, must labour for physic."] (Cheers.) Yes, said the learned lecturer, and hard labour the physic labour often is. Witness a gallop of twenty or thirty miles after a fox. The treadmill is repose to this—bating always the honour. (A laugh.) Yet such is the enthusiasm witnessed in this kind of labour, that a stranger who had never heard of a fox-chase, seeing the fearful array pass him at its speed—men shouting—dogs howling—horns sounding—and all to run down a little fox, would never doubt that bedlam had broke loose. One thing he would certainly do, he would greatly applaud the good sense of the fox for its unremitting efforts to keep clear of such company. (Laughter.) Muscular exertion is, beyond all question, most usefully applied in productive labour, and if most usefully, he would say most honourably. From the band of a superior being, a band of men who had finished a mighty steam-engine, would receive the palm immeasurably in preference to a band of others in red coats, who had nothing higher to boast than that they had had a hard gallop, ending in the worrying of a fox, and

carrying off his tail in triumph; or it may be a hare. "Poor is the triumph o'er the timid hare," says Cowper. It is something, in tropical lands, to track the tiger to his lair, or "beard the lion in his den," when these have been carrying off the villagers; but when there are no tigers and lions to destroy, might not the "hunting stage" of society be advantageously passed from. But, then, the steam-engineers have soiled garments, and smudged hands and faces. And what then? Would the palm be refused by a superior intelligence, because a soiled and hard hand would be held out to receive it? Assuredly not. The warrior is covered with dust, and even blood, when the laurel wreath is placed on his head. Look at the surgeon's hands after an operation. Speak no more of the labourer's soiled skin, the bath ought to be, and soon will be at his command—(Cheers)—and that will make him as clean as the first gentleman in the land. (Loud cheers.) Speak no more of the "unwashed artificer"—soon no such thing will be known. These mere accidents and accompaniments of toil are all remediable. The hands may be washed—would to God it were as easy to cleanse the heart. (Applause.) But it is this heart-cleansing process which really and truly elevates the character, and a more moral as well as intelligent age than has yet dawned will look in that direction for honour or degradation, not to the colour of the hands or the fineness of the raiment. (Loud cheers.) Labour is the common lot. "All things are full of labour;" nay more, the same oracle stamps labour one of God's blessings; for "Man goeth forth to his labour by the mercy of God." Moses kept sheep forty years. David was a shepherd boy. Cincinnatus was twice called from the plough to deliver his country; and St Paul, the apostle, and St Luke, the evangelist, worked with their own hands as tent-makers. Nay, with reverence be it spoken, the Saviour himself, there is reason to believe, worked, for many years before his public ministry, as a carpenter. Labour, then, is no degradation; and the working man who has leisure sufficient to improve his mind and refine his feelings, despite his hard hands and his leathern apron, is fit company for the first gentleman in the land (cheers); and the gentleman not so educated and refined, is not fit company for him. (Loud cheers.) It follows from this conclusion, as new premises for the truth, that the reintegration of this the universal lot, or rather privilege, of labour, would break down the Gothic distinction of castes still hanging to us as another rag of barbarism—nay, as a motley garment, making yet one general merry-andrew of society. (Cheers.) The system which is in the very face of Christianity's beautiful equality of God's creatures, would melt away before the sublime law that all are meant and fitted for labour. There could be no line of working and non-working classes—of honey-bees and drones. (Cheers.) Another distinction must be sought for, and what will that be? It will be the genuine badge of worth and talent; not the guinea stamp of rank, but the pure unalloyed gold of virtue. (Loud cheering.) But labour has been held to be an evil in itself, as well as a degradation. It is no evil in itself—on the contrary it is really a benefit and a blessing. Every faculty—such is the will of a beneficent Deity—is so constituted that its legitimate exercise is a source of pleasure. To none is given more pleasure than to the constructive. Is there greater delight than the progress and finishing of some clever skilful piece of work. The perfect adaptation, happy measurement, clean movements of all the parts, the fitly joining,

the dove-tailing, are all so many pleasures. The milliner glories in a well-made robe, and bonnet to match (a laugh); the tailor exults when he has made a capital fit, and turns his customer round in his triumph, as if he were a fitting block. (A laugh.) Took at the turner, eying askance the exquisite form coming out by magic as the boxwood or ivory rotates beneath his tool; or the cabinet-maker, who has turned out a beautiful piece of furniture; or the mason when his stone is plumbed and fitted and cemented for a thousand years. What does the school-boy do, when let loose from Greek and Latin, but run to the carpenter's shop and solicit a piece of wood, and the loan of a chisel, a saw, or a plane, and if they are given to him he is perfectly happy. Gentlemen are often zealous turners. Mr S. knew several who are always, when to seek, found in their workshops. Nobles are not exempted from such pleasures. The late Lord Douglas was a bookbinder; Lord Gray was a capital turner; the late Lord Traquair's fancy was cutting, and you could not come to him in a more welcome fashion than with a pair of old razors to set up again. (A laugh.) Kings have been workmen. George the Third had a workshop at Kew. Mr S. remembered in his own boy-days his Majesty's teacher, a Scotsman of the name of John Gray, then an old man, who used to say that many a day for many an hour the King turned beside him, in buckram sleeves, and many a privy council (which, when turning, he was apt to forget), he put them off to attend. Indeed so engrossed was he that when the Queen, came to seek him, knowing well where to find him, Gray sometimes reminded him, when issuing from the workshop, that his Majesty had not put off his sleeves. It was not said that he actually took his seat at the council table so attired. (Laughter.) Louis XVI. was a lock maker, Leopold II. a clock maker, and Peter the Great, it is well known, was a ship builder. After this, let no one say that labour has not a charm about it, for which the luxuries of a palace—the state of an emperor, are postponed. (Applause.) But even labour may be misapplied, skill itself abused. What will be thought, in a more moral, in other words more civilised, age than the world has yet seen, of the fearful catalogue of instruments of destruction to be seen in their models in the arsenal at Woolwich! Mr S. had gone over the museum there, where every invention for breaking bones, lacerating muscles, and letting out blood, or for battering down buildings, exploding mines, and burning ships are collected, and proudly displayed and explained! He should never forget the glee and pride of the conductor in lecturing on an improved Shrapnel shell, a double chain-shot, or a Congreve rocket, till the party were sickened with the detail of the effects, and a Quaker among them said "Verily, friend, thine is the task of introducing us to the magazine of hell." (Hear.) Picklocks, however ingenious, are not a respectable application of constructiveness. (A laugh.) Some fifty years ago the whole kingdom rang with the mis-constructiveness of a man of the name of Brodie, the chief cabinet-maker and upholsterer in Edinburgh at the time. He was wealthy, and influential, and ruler in the Town Council as Deacon Convener, talented, well-educated, and social, and welcomed in the best society. Mr S. had many particulars of his strange history from a lady who remembered him visiting in her father's family. With the deepest villany, thus cloaked, he kept keys of the desks, scrutoires, and money drawers, which he furnished. He contrived and knew well

the trick or knack of the concealed drawers which he made, and where he advised his customers to secure their money. The key of any house which he meant to favour with a nocturnal visit he had many ways of obtaining. It was proved at his trial—for he was ultimately tried and executed—that he obtained the means of making a key for the Excise Office, which he robbed, after the following way. It hung over the chimney-piece in the porter's room, and the Deacon who, of course, chatted with everybody, stood warming himself at the fire one cold day, having a piece of putty or soft wax in the hollow of his hand, and made a pretended movement, as if leaning carelessly against the wall, when he took off the impression of the wards and profile of the key. Its thickness could be obtained by trials of the key hole itself. He long plundered alone, and was the last person in Edinburgh suspected. Under a hearthstone in his house were found watches and jewels to a great amount. At last, growing bold, he formed a sweeping plan of housebreaking, and marked the Excise Office at a time of the payment of duties. He needed accomplices, and one of these astounded the public by impeaching the respectable worthy magistrate Deacon Brodie. Deacon Brodie! was the incredulous exclamation of high and low—it is impossible! The worthy Deacon knew better and fled to Holland, where he was given up by the Dutch authorities, tried in Edinburgh, convicted, and executed. (Hear, hear.) One application of his constructiveness was characteristic. He invented the drop which has so much tended to render hanging comfortable. (A laugh.) Having naturally a prophetic eye to that mode of final exit, and agreeing with Cuddy Headrig that it was not desirable to go up a ladder and down a rope—the old awkward unmechanical course—he constructed the drop and the fall, and did not selfishly secure its exclusive use by patent, but gave it freely for the public benefit. (Laughter.)

Constructiveness even has its insanity. (Hear, hear.) Some patients are unceasingly constructing, inventing, making, and unmaking. Mr S. knew a worthy gentleman who quarrelled with his own strait-waistcoat, not because it confined, insulted or degraded him, but because it shocked his organ of constructiveness by its very stupid arrangement. (A laugh.) Its maker, he said, knew nothing about the anatomy of the human body, and the best application of its powers; he himself had experience to aid him, and he proposed what, he said, was an immense amendment. He was full of this project, and the improvement of his own strait-waistcoat became the constant subject of his thoughts. These restraints are now done away with almost universally. What a lesson was here, to set this poor gentleman to work at that or any other labour, engross his attention, distract his thoughts from his own peculiar madness, and probably effect his cure. (Deep attention throughout, and hearty applause at the conclusion of the lecture.)

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## LECTURE VIII.

(From the *Edinburgh Weekly Chronicle and Scottish Pilot* of Feb. 3, 1844.)

Mr Simpson, in recurring to the subject with which he concluded his last lecture, cautioned his hearers against an error not uncommon with manual labourers who work hard, that what is called the labour of the professions, of literature and of study, is not labour, inasmuch as persons so engaged have no bodily fatigue, but sit in their easy chairs and comfortable apartments all the while. The labour of the head is more severe than that of the hands, more injurious to health when excessive, more wearing to the frame, more fatal to life itself, than the hardest bodily labour. Many premature graves it has filled; and when it has the additional element of care, anxiety and responsibility, it is often altogether overwhelming. If, too, labour is to be estimated by its importance to mankind, that of the head must often possess a value of a much higher character. The labour of the hands, to be of any value, must be preceded by the labour of the head, in inventing, planning, and arranging. Many a laborious hour the architect must sit at his plans before the builder is called to work—the engineer, before the railway, canal, bridge, dock, factory, and mine, are peopled with manual labourers—the author, before the paper-maker, printer, bookbinder, are needed. What must have been Watt's head-labour before he perfected the steam-engine! Arkwright's, before he completed the spinning machinery! How willingly would the head-labourer take the pick-axe or spade in his hand, to escape from his sedentary toil. Mr S. has heard many of his brethren at the bar, when oppressed with employment, express such a wish, and sigh for green fields and mountain air, in the confinement of dusty ill-ventilated courts and sedentary studies.

On the subject of sedentary labour, he was tempted to tell an anecdote, for the truth of which, however, he could not vouch, for he read it in the memoirs of a traveller who manifestly drew, what is called, a long how; but never without a touch of the ludicrous. He said he was once taken by the Algerines, before France put an end to their piracies on the seas, and was made to work as a slave. "Having," he said, "incautiously hinted, in order to avoid heavy bodily toil, that I had been accustomed to a sedentary employment, what did the barbarians do? They put me on a pair of feather trousers, and set me to hatch chickens!" (Loud laughter.)

The learned lecturer here stated that, since he read the verses to his hearers, in his fourth lecture, he had received several effusions of the working

class muse, and had rather been perplexed with them. They all manifest excellent feeling, but, with the exception of that which he did read, not one of them would bear a public recital, where first-rate poetry alone could be listened to. Decidedly the next in merit, though at a long interval, to the one read, he received that morning. It is on the subject of the dignity and importance of labour, and is creditable to the head and heart of the author, though far short of being such poetry as he (Mr S.) would read. He would take that opportunity of intimating that he would not read any more compositions sent him; although as an excellent exercise he would encourage them, and be happy to receive them.

Mr S. then proceeded to the important feeling, *Self-esteem*, which plays so distinguished a part, for good and for evil, in human affairs. Given for good, it is properly self-love, recognised in the Scripture precept "love thy neighbour as thyself;" attention to self-interest, confidence in our own powers and exertions, and that native dignity called self-respect, without which there is no respect accorded to us by others. It is a safeguard to good conduct; a gentleman is said to be *above* doing a mean or bad action. When the feeling is deficient, there is too little self-love, a diffidence which causes the individual to shrink from exertion and competition, and a pooriness of spirit that will submit to be trampled upon. It is often observed that it is better to have too much than too little self-esteem; for the over self-abaser is apt to be taken at his word by a self-esteeming world, and pushed still lower down than he rates himself. It is essential to the patriot, for it scorns despotic and capricious power, and asserts the rights of a freeman. It is indispensable to the warrior; it gives him confidence for the attack, and an unconquerable spirit, when combined with firmness, for the defence. In comparing the British with the French, it cannot escape observation that the former are decidedly the more proud, the latter the more vain; and the general organisation of the two nations confirms this distinction. In the tug of battle pride is a more steady impulse than vanity. The French fight for glory, the British for duty. The French are impetuous and noisy, the British steady and silent; inasmuch that the French talk of "the fearful silence of the English." At Waterloo these respective qualities were strikingly manifested. For eight long hours the French made onset after onset, cheering for their emperor, glory and victory. The British stood silent and firm, for firmness also is the larger in the British.



organisation, and repelled the desperate attacks. Wellington's appeal was direct to self-esteem, "We must not be beat." In the evening of that dreadful day the vanity of the French was worn out by repeated failure, so that when they were charged in their turn, they had neither self-esteem nor firmness to prompt them to an adequate resistance. Even their vaunting guard, "covered with glory," as they were wont to describe themselves, were swept from the field, and in that moment the world delivered from their cruel dominions: and, let us hope, from war itself in all time to come.

It is evident that the feeling of self-consequence may run into excess and show itself in *insanity*. The straw crowns and wooden sceptres of Bedlam are proverbial. Mr S. mentioned several cases of this exaltation, where the patients imagined themselves kings, lords, and even the Supreme Being. The absurd adulation claimed by barbarian princes, is not a whit more sane; witness the Chinese *kootoo*. Pinel had four Louis Sixteenths under his charge, and Mr S. once saw two George Fourths in the same asylum. The magnificence of attitude, gait, gesture, and sentiment of such patients is in high caricature. A poor woman who, some years ago in Edinburgh, sold small articles in a basket, and was otherwise perfectly rational, believed herself to be Mary Queen of Scots, and went off into the highest royal sublime when allusions were made by any one to pictures of the Stuarts which she kept in her basket. She often announced her own approach by crying "The queen! the queen!" yet her majesty could at the very moment be induced to negotiate for a sale of pins or needles. (Laughter.) As the insanity of self-esteem is more common in men than in women, there are more kings than queens in the asylums. But it visits both sexes; a woman in a madhouse in Germany was highly offended when some one talked of her head; she said hers was not a head but a *haupt*, the term used in German for god-head. Mr S. instanced a lady who insisted that even her husband should kneel when he approached her— an attitude which, Mr S. said, was not very usual after marriage. (A laugh.) The kings in bedlam always apply to themselves, when they hear them, the firing of cannon and the ringing of bells. It is by no means necessary to go to bedlam in search of insane potencies. The adulation paid to actual reigning princes would seem to presume them at least mad. No sane man could put up with being called the "golden foot," as the Burmese king is called, or "the brother of the sun and moon and the twenty-four umbrellas," as the emperor of the "Celestial Empire" is nicknamed. The maddest king in bedlam would laugh at this. All the genuflexions and prostrations before barbarian princes are dictated by and performed in incense to self-esteem; and they are so outrageously absurd as to be, to sober reason, either pitiable or ludicrous. Those who approach the Emperor of China must throw themselves flat and beat their forehead several times on the ground. This is called the koo-

too; and Lord McCartney's embassy failed because he and his English suite would not make asses of themselves, and insult the monarch they represented, by such an absurd and degrading ceremony. A compromise, truly Chinese, was made with Lord Amherst's embassy. If he, Mr S, remembers aright, portraits of the British king and the Chinese Emperor were confronted; and it was agreed that the highest mandarin should bow to the former, and Lord Amherst and his suite to the latter! Such babies are grown mandarins! Grimaldi used to perform the kootoo in a pantomime, where it was quite in place; and when he knocked his forehead on the floor, an immense mallet behind the side scenes kept time with him, so as to shake the theatre to its foundation. (Laughter.)

It does not require rank, much less merit, to lead to high notions of self. Self-esteem has been well defined as "a blind impulse to magnify self," and it is often found in excess in the meanest. It is the only large organ in the east of the head of an idiot, which is kept in the museum of the Phrenological Society, Edinburgh, to contrast with such heads as Franklin's; and there was, it is said, the most ludicrous self-consequence in the poor creature's manner and notions. Dr Gall never saw pride stronger than in a heggar. "How is a person who is in the humblest rank of life often proud and touchy?" is a question often asked. The answer is plain; he has the faculty of self-esteem strong, and it has received no regulation by education. The more ignorant the more conceited.

The *abuses* of this feeling arise from its being possessed in inordinate degree, and unrestrained by higher feelings. In children it is selfish pettishness and wilfulness of temper, impatience of control, and rebellion against parental or scholastic authority. Children with a weaker endowment of the feeling are docile and obedient. In later life an unregulated self-esteem produces arrogance, dogmatism, pride, supercilious deportment, insolence, love of power, and tyranny. It is the foundation of the selfish character; the world is seen by such a person through self, and everything is estimated by its effect on self. Mr S. went on to enumerate a variety of abuses, for they are endless in human life, and divided them into *ludicrous weakness* and *actual nuisances*. Mr S. gave some examples of the class of weaknesses. Who has not observed the very common tendency to overrate everything belonging to, or connected with, self? The self-esteemers' country, town, house, wife, children, horse, ass, dog, and cat, are all better than those of any one else. (Laughter.) *His* gun carries farther, and kills deader—(laughter)—*his* boat sails faster—*his* pony trots more miles an hour, than all guns, boats, or ponies; and he indulges in endless vulgar boasting, bragging and letting on these points. But let him chance to change his gun, boat, or pony, and the new articles become the paragons. Mr S. mentioned an amusing example of a captain of a steamer, who previously railed against all steamers, and lauded sailing vessels, especially his own; but whose eloquence had become suited to his new vocation. It is an old adage, that all a proud man's "geese are swans." We can see a benevolent intention in endowing man with this tendency to esteem his own possessions, as a provision for his happiness. The excess alone degenerates into weakness and ab-

surdity. Liquor generally aggravates the feeling of self-consequence, as well as insanity. The tipsy self-consequential put an increase of value upon their boasted possessions. The experiment was tried upon a man selling a horse, with a very different expectation as to the result, a cheaper purchase. So much did his valuation of the horse grow with the progress of his intoxication, that he denied that he had ever offered to sell it; it was a horse above all price, and the impertinent offerer must fight him for his insolent proposal. The latter was glad to suspend the negotiation, till the owner of the horse got sober again. (Laughter.) Prompted by vulgar self-esteem, for it is essentially vulgar, shopkeepers assume sounding titles for their places of sale, and put inflated advertisements in the newspapers. He once read a sign-board, inscribed "Emporium of Butter and Cheese," and another "Potato-Manufactory!" (Laughter.) The Edinburgh cabmen were at present vying with each other in magnificent names for their carriages; a practice observable in many similar cases. Of all fools, the most ludicrous are solemn fools. Their air and gait are amusingly dignified, their speech slow and unajestic, and they utter the merest commonplace and twaddle with an impressiveness as if every word they uttered had on it the very form and pressure of absolute wisdom. Some others affect a dignified reserve, and live and move and have their being in solemn silence. Shakspeare says of such:—

"There are a sort of men whose visages  
Do cream and mantle like a standing pond,  
And who a solemn stillness entain  
With purpose to be dressed in an opinion  
Of wisdom, gravity, profound conceit,  
As who should say I am Sir Oracle,  
And when I ope my lips let no dog bark."—(A laugh.)

Some command the mood, gay or sad, of the company, according to their own—nay, of the neighbourhood. "How dare you, sirrah, beat your drum when I'm preaching?" said a dignified ecclesiastic to a little drummer. This self-esteem met its match in the little drummer, who answered, "How dare you preach when I'm beating my drum!" (Laughter.) Self-esteem uses the capital *I* in conversation. Mr S. gave some examples from the works of a celebrated philosopher. He mentioned one where an author's "I's" exhausted the stock in a printing office—(a laugh)—and in which the "obnoxious capital" shone in the proud pages like stars in the spangled heavens. (Laughter.) That composition happened to be one of the thousand and one *death-blows* to phrenology, by administering which, so many wise men have posted themselves to an admiring posterity, and taken their share in a prejudiced opposition which will be to posterity the chief reproach of the present, or rather the bygone age. This continued rejection of new truths, because one is committed to old, is like eating asparagus more than once at the wrong end.

Patronising is a ludicrous manifestation of self-esteem, and the more so the less the right or pretension to assume that position of superiority. Whenever we are addressed "My good friend"—"My good fellow"—or "My good Sir"—"Mark what I say"—"Remember I tell you"—we may be certain we have got a self-esteemert to deal with. The benevolent tyrannical are an amusing class of the proud. They will load those they love with kindness; but if their favourites dare to be happy in any other way than they prescribe, or to accept the means of happiness from any other, they toss them off without the slightest ceremony. Boasting of one's own exploits is a

mixture of pride and vanity. (Mr S. created much mirth by an example in a very young man who had been at the battle of Waterloo, and used to insinuate that the victory was owing very much to his own individual exertions on that memorable day.) Self-esteem is a great grumbler—a favourite resort of John Bull's. What is called *John-Bullism* (which means John's consequential airs on the Continent, where he makes himself an ass, or rather used to do so, for it is now scouted by all real gentlemen) is nothing else but a paltry display of self-esteem.

Among the offensive manifestations, Mr S. enumerated pride, insolence, tyranny, hasty judgment, predicting and rejoicing in other's failure, dogmatism, bigotry, intolerance, detraction, derision, nick-names, practical jokes, envy, jealousy, hatred, revenge, touchiness, impatience of reproof, offence taking, quarrelling, and duelling. Examples of this uncomely catalogue must occur to every one. Hasty judgment is all out universal in society; ninety-nine in the hundred decide in all matters at once without a moment's reflection, and the grounds of their decision are their own preconceived notions, which are often, nay generally, taken up in utter ignorance of the subject. When pressed, their refuge is "common sense," very generally common nonsense, mere prejudice, which self-esteem erects into a standard for everything. Let any one, in a mixed company, propound a doctrine, or suggest a plan, each the result, perhaps, of years of thought, and in one instant (far quicker than thought, for there is none to retard the mental operation)—(a laugh)—a torrent of opposition, from both sexes and all ages, is poured upon him. To answer such an attack, is hopeless; for his opponents are armed to the teeth in their prejudice and ignorance, and have not a point in their panoply where an argument or principle can enter; so even a sage is clamoured down, and keeps his views for more fitting judges. This is the *rational* of the drag on social improvement which self-esteem applies, and the slow progress which is the consequence. Predicting and rejoicing in failure are too common abuses of self-esteem; for the discoveries and inventions of others are most offensive to this feeling. From many, a shout of scorn, vilification and ridicule is sure to be the first welcome of these, especially if they are great; and this on no better ground than that *their* experience does not include such novelties. Then follows the prediction, and, it is to be feared, the wish, that the thing will fall. If it fails, all is right again, and self-esteem goes to bed happy. (A laugh.) But it often happens that the inventor has the assurance to persevere, notwithstanding the utter scorn with which he and his invention have been annihilated; and self-esteem must get out of bed again to prevent, if possible, the good which the discovery or invention threatens to effect. The case is desperate; the rogue is actually succeeding; he must be pulled down; there is something, it is to be feared, in his little matter after all, but it is not new—(a laugh)—the idea is in some old book somewhere. The last stage is at once to claim the invention point-blank, and offer evidence of priority. Mr S. said he had often wondered at the reluctance of the world to accept of some immense addition to human happiness, because it is a new discovery—the hopes expressed that it will fall yet—the unfairness, the hostility with which the inventor is treated as if he were the common enemy—the unwillingness to listen to his reasonings or examine his proofs and the comfort experienced if perchance not the last

stage the world is set at ease by learning that "we shall hear no more of that nonsensical matter." Mr S. here told the anecdote of the Irish hodman who betted that he would carry another in his hod to the top of a house by a ladder, without slipping his foot and falling to the ground with him. He succeeded, and landed his friend safely on the roof, who paid his bet, but added that he had great hopes of winning, from the stumble his bearer made near the top of the ladder. (Loud laughter.)

Tearing the imbecile gratifies the ill-regulated self-esteem of the untrained young and the vulgar. The laugh at bodily deformity is another triumph of the same faculty. Great care in these particulars should be taken by the mother; it is a matter of much in a good infant-school. Giving detracting nick-names, that vulgar practice, exalts a low-minded self-esteem; The proud are always endeavouring to vilify, by degrading and ludicrous appellatives. The less respectable press have recourse to those imputed marks of inferiority; but in these cases the vilification recoils without injuring its intended object. A large and active self-esteem, if there is also wit or humour, delights in making what is called a butt in company: and when they have succeeded in covering their victim with ridicule, and making him as nearly an idiot as they can, they crow with self-gratulation and delight. Impatience of reproof, and unwillingness to confess fault or error, or descend to apologise, are all ugly children of the self-esteem family. Touchiness is also a near relative. Everything offends; thin skin is a good figurative word for this irritability. These are intolerable but most common faults in servants and other persons you employ; they must not be found fault with; the more reason for finding fault the worse it is taken, and the offender becomes the injured party. The constant occurrence of this is amusing to all but those who directly suffer from it. The touchy are always quarreling, and breaking with each other. After an absence you find friends separated who were united before, and are told "we don't speak now." (A laugh.) You go away and come again and find they have found their tongues, and "speak" as usual. Your wisdom is it not to mix in such quarrels, for you will probably not be included in the reconciliation. (Laughter.) Individual self-esteem is the faculty of duelling, and national self-esteem, of war. Many examples might be drawn from history. Mr S. recited with much effect, the high-toned quarrel between Earl Angus and Marmion, when, as the latter was quitting Tantallon Castle, the former refused his proffered hand. It is impossible to imagine self-esteem on both sides more toweringly manifested, or more glowingly pictured. Such men

"Speak not to themselves but with a pride  
That quarrels at self-breath."

Mr S. concluded his illustrative analysis by remarking that pride defeats its own end. "He that's proud," says Shakspeare—

"He that's proud eats up himself,  
His high blown pride breaks under him."

Scripture says "pride was not made for man"—in other words the abuse is not the gift of God, though the use is. We are enjoined to "walk humbly," for he that exalteth himself shall be abased." There was no pride in the author of Christianity. Mr S. described its well marked natural language in the erect over-dignified gait of the proud, and the frequent throwing back of the head, called turning up the nose, gene-

rally accompanied by turning down the outward angles of the mouth. The tragedy king and queen on the stage, and the caricature of royal dignity in faience, are known to all the world. Physiognomy is not confined to the face; phreologists observe it in the general movements also, and often detect the feelings without looking at the head. They are accustomed to distinguish the feelings, and observe their manifestations, not only separately, but in combination; and many of them can write down the prevailing organisation from the manifestations, with scarcely a chance of being found mistaken when the head is examined by another, and altogether unconnected manipulator.

The learned lecturer hoped he had said enough of the abuses of this important faculty, to impress on every mother present the vast importance, not only for the happiness of her child but for her own, and that of society, to watch in her charge the first dawning of pride, the first breathings of self-esteem. She cannot begin too early to check its growth; above all, let her avoid fostering and encouraging it. It is bad enough to let it work as a blind instinct, but to pamper it is the extreme of folly. Yet this is the usual course, in the utter ignorance generally prevalent of man's constitution and nature. The emulative stimulus is directly applied to self-esteem, in the old-fangled education. In the very nursery, the child is encouraged to exertion, not because it is right and may be made delightful, but because his brother Tom, or still more as appealing to the pride of sex, his sister Betsy, will beat him; "would he let them get before him!" and so forth. Envy and jealousy are thus early sown in the hearts of brothers and sisters. The boy goes to school, and there his first practical lesson is addressed to this feeling. Place-taking is the foolish, the mischievous, stimulus. Little master is told to get his school-fellows down, ascend to the top of them, and clap his little wings and crow. (A laugh.) Prizes, honours, medals, are to be competed for, and much heart-burning he (Mr S.) has seen created by them. By a cant term, this emulation is called generous. This is utter nonsense. Emulation is essentially selfish, and if in a few minds generosity survives it, it is a surplus balance of that noble quality which the bulk of minds have not to shew. Education, as it should be, needs none of these external stimulants; the pursuit is delightful when guided according to nature. If there is to be any comparison, let it not be of one individual with another, but of the same individual with himself at different times. If the old system is persevered in, let us not complain that men are selfish, proud, envious, and jealous. We cannot reap figs of thorns, or grapes of thistles. If pride was not made for man, let not man make it for himself; let him not teach his child to exalt himself with the certainty before him that he will be abased; but let him, in his own demeanour, and that which he trains in his children, never forget that it is as philosophically wise, as it is religiously dutiful, to walk humbly with his God. (Applause.)

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## LECTURE IX.

(From the *Edinburgh Weekly Chronicle and Scottish Pilot* of Feb. 10, 1844.)

Mr Simpson had a word more to say on self-esteem before leaving it. One of its abuses, and one not the least annoying in social intercourse, is incivility or rudeness of manners. It originates in a coarse and vulgar self-preference and want of consideration for others, which rudely push all aside that come in their way, seize upon accommodations and conveniences, to the exclusion not only of equals and inferiors, but even superiors, nay the gentler sex, and old age itself. This swaggering assuming manner never fails to be visited by the dislike and resentment of those whom it disgusts and affronts. They would see it much manifested in the streets. The unmannerly lout engrosses the footpath, and would send even a lady into the mud rather than give way an inch. He will place his broad back between the lady and the object she is viewing, at a shop window for example, while he will crowd and hustle all and sundry without discretion or mercy. There is a class of young men essentially vulgar, and held any thing but gentlemen by all but themselves, who parade the streets with an offensively swaggering air, which is all the worse if they are diffusing tobacco smoke, and often occupy with a firm line the whole foot pavement, giving way to nobody, not even to ladies. Theirs, no doubt, is a case for the police; but it serves to show, perhaps in its extreme, the deformity of an unmannerly self-esteem. Let the working classes, especially the young, shame such conduct, by conduct contrasted with it. Some of these might amend themselves in this particular. Veneration, to which he (Mr S.) would by-and-by come, dictates respect for others, whatever be their rank. A vulgar self-esteem, the opposite of veneration, thinks only of self, and disregards at least, if it does not contemn and despise, others. The sensible and right feeling of the other classes do not assume; they ask no marks of subserviency; they look for nothing but common courtesy between citizen and citizen; in short, the same civility which they themselves would accord to the humblest. A real gentleman has none of this blustering swaggering unaccommodating demeanour. He would not obstruct the humblest passenger, or push him from his ground, or plant himself before him; the vulgar and the low none—and these are found in all ranks—commit such outrages on good manners. Now he would earnestly recommend it to his hearers—whom, from their exemplary demeanour in these meetings, he would be the last to include among the unmannerly—to use their influence to discountenance rudeness and incivility wherever they observe it. Independence, scorn of adulation, and cringing to superiors is one thing; while rudeness, under the mistake that it shows independence, is quite another thing. A persuasion used to be imputed, he knew not with what truth, to our brethren in America, that it becomes freemen to show their freedom by an insolent bearish deportment. This may be liberty as regards self, but it is tyranny to others. A friend of Mr S.'s, when in America, was met by a total stranger, who

stopped and eyed him, with the most impudent self-esteem, from head to foot, and from foot to head again. The surveyed, not a little irritated, asked the meaning of such unparalleled treatment. The surveyor "guessed he had not hurt him." "His feelings he certainly had, and he would warn him against a repetition of the insult." "I do as I like; I calculate I am a free citizen." "A little too free, sir," was the rejoinder. (A laugh.) Mr S. would counsel his friends to remind the rude of their acquaintance, who from a reaction in society now of fifty years' date, which has beyond all doubt gone too far, think it praiseworthy to show their independence by marked rudeness to the other classes, that the very life and soul of the present movement for the working man's elevation in the social scale is the mutual good-will of all classes. (Cheers.) The bath movement is welcome evidence of a better understanding. It alone has shown that there is good will on both sides, and nothing would tend more to keep up the estrangement now passing away, than the continuance of a rough, rude, and unfriendly demeanour on the side of the working men. Mr S. felt assured that what he had said would be taken in good part, and that efforts would be made to set all straight who used it in the right use of their self-esteem.

Mr Combe, in his "System," gives the following clear and intelligible description of the faculty of self-esteem:—"The faculty inspires with the sentiment of self-esteem or self-love, and a due endowment of it produces only excellent effects. It imparts that degree of satisfaction with self which leaves the mind open to the enjoyment of the bounties of Providence and the amenities of life;—it inspires us with that degree of confidence, which enables us, in every situation in which we are placed, to apply our other powers to the best advantage. It also aids in giving dignity in the eyes of others; and we shall find, in society, that that individual is uniformly treated with the most lasting and sincere respect, who esteems himself so highly as to contemn every action unworthy of an exalted mind. By communicating this feeling of self-respect, it frequently and effectually aids the moral sentiments in resisting temptations to vice. Several individuals, in whom the organ is large, have stated to us, that they have been restrained from forming improper connections, by an overwhelming sense of the degradation which would result from doing so; and that they believed that their better principles might have yielded to temptation, had it not been for the support afforded to them by the instinctive impulses of self-esteem."

Next to the feeling of *Self-esteem*, and, although, very distinct from often confounded with it, Mr Simpson said, is the *Desire of Approbation*. There is perfect wisdom manifested in the adaptation of the body of man to his external circumstances; but it was reserved for the New Philosophy to demonstrate that the same wisdom adapts man's mental frame to his circumstances. Reflect what society would be if

man were utterly regardless of the approbation or disapprobation of his fellow-men. Each would proceed unchecked in his own selfishness, follies, and vices, till the fermenting mass, cooped up in communities, would explode and scatter in unsocial fragments, back to the wilderness. Observe, on the other hand, what we do, and what we will carefully refrain from doing, to gain and preserve the good opinion, and avoid the reproach and censure, of the circle in which we are known. How we shrink even from its remarks, and feel acutely its ridicule; how ill even pride conceals the sufferings endured from

"The world's tread laugh,

Which scarce the stern philosopher can scorn."

See the dangers the man will face—nay court,

"Who seeks the bubble reputation,

Even in the cannon's mouth"

For this the hero toils and bleeds, and a shout from a crowd, in which there is not an individual he knows, is reward up to his most exalted dreams. For this the poet sings, the philosopher wastes the midnight oil, the orator glories "in possession of the house," the beauty, dresses, &c. This desire of reward is a high excitement of the feeling, but it is ever active in a more temperate degree, in the salutary way of avoiding censure, ridicule, and exposure, by concealing vices, follies, and weaknesses, and often by curing them, than in courting praise, which, of all the awards of our fellows, is the most charily awarded, "Men," says an eminent writer, Mr S. thought Fielding, "have little time and less inclination to admire and praise each other; but they have always time on their hands and no want of will to find faults." Now, here is the very police which is wanted to keep society free from the lesser follies and vices which law cannot reach, the scavengerism of petty moral nuisances; here the superintendence is vigilant, and the vast majority of the people submissive and unquestioning. Some irreclaimable subjects scorn this watchful Argus-eyed control; these are the *shameless*, another word for those who have a weak feeling of approbation, and care not for censure or ridicule. Persons who persevere in an impudent course, in spite of a hundred repulses, are weak in the proper feeling; they are shameless. Its legitimate use is a quiet satisfaction that our character and conduct are approved, and that we enjoy a fair portion of estimation in society. The contrary feeling is torture to those largely endowed with the faculty. One of the forms of hypochondria is the patient's belief that his character is ruined, and that he can no more hold up his head in society. What is society's opinion even to the sane? It breaks no bones, to use a vulgar but expressive phrase; yet would broken bones and death itself be preferred to reproach and contempt. This gives all its criminality to slander, the worst species of robbery:—

"Who steals my purse steals trash; 'tis something, nothing—

'Twas mine, 'tis his, and has been slave to thousands;

But he that filches from me my good name,

Robs me of that which not enriches him,

And leaves me poor indeed."

Its frequent insanity demonstrates that the faculty is primitive in man. As it is stronger in women, self-esteem being relatively more powerful in men, the insane on *vanity*—the term for its unregulated excess—are chiefly found in the female sex. This is a fact well known to those conversant with insanity. The vain patients are numerous in the larger bedlams, and the visitor is literally mobbed by them, in the most ludicrous variegation of costume, at least of ornament

affectedly stuck on if the hospital clothing prevents their own taste in the whole dress, each appealing to his admiration of her beauty, her graceful movements, her high connections, her skilful and elegant handiwork, her literary labours, her poetical inspirations. Marked vanity and vain glory is often seen in male patients; but it is never the leading derangement, and has invariably about it a proud self-esteeming assumption of mind, which is not seen in the *approbation-impugning* manner of the ladies. This, Mr S. said, at once makes clear the difference between vanity and pride. Vanity petitions, pride assumes. Pride scorns your praise, and laughs at your threat to withhold your good opinion, retreating, as it has been wittily observed, upon its own fortified position and ample resources. Vanity lives but in the sunshine of your favour, depends for breath to draw upon your approbation, is thankful for the smallest as well as the largest donation of praise, and swallows the veriest garbage rather than have none at all. "Goldsmith," said Johnston, "is so mortified by even the appearance of neglect, that he often speaks in company lest you should forget that he is there." It is well said that a man is too proud to be vain. He will not stoop to the degradation.

No faculty is more apt to run into *abuse*, and almost all its abuses are vain weaknesses, for which the chastisement intended by Nature is inflicted by and through the very faculty abused. Some of its excesses, however, lead to serious evils, and even to crimes. It is amusing to observe how much it is taken for granted that it exists to a degree of abuse in us all, and consequently how common flattery is. It is moreover observable that the vain, who love flattery most, are the greatest and most ready flatterers. Some persons declare themselves proof against flattery; they see through it, they resent it, and so forth. The reply to this profession on the part of a great man, by an applicant for his favour, is real comedy. "I confess at once my purpose to flatter your lordship, and my signal failure; but you are the *only* man I have met with perfectly proof against flattery." This refined dose succeeded, and the favour was granted. Beggars, both manuscript and oral, always flatter our "well-known humanity and generosity." Mr S. mentioned some amusing examples. The Irish and the French beggars flatter your personal beauty, which, by the way, they must find to answer. Mr S. described some ludicrous abuses of the feeling in dress and dandyism. The French have active love of approbation, and the fashions of dress used formerly and still continue to come much from France. It is more showy than substantial, and well characterised in the saying, that the French invented shirt-frills, but the English invented shirts. It is not safe to put one's self entirely in the hands of a French fashionist with discretionary powers, as the following anecdote will prove:—A respectable Edinburgh gentleman, engaged in business, had paid a visit to Paris on his concerns. He was one of the last persons to have wished to be absurdly adorned. Meeting a friend of Mr S.'s in a railway carriage last autumn on his way home from Paris, he called his attention to the fact of his wearing a wig. To this, he said he was reduced, on the Jericho principle, till his hair should grow. He added that he had jactanciously put his head unconditionally into the hands of an ultra-fashionable Paris hair-dresser, and when he rose and took that glance of himself in the mirror which human beings newly cropped instinctively take, what were his feelings to find that he was trimmed to absolute bareness,

all but a peak over his forehead, and a tuft on the crown of his head! (Laughter.) In vain he raved and stormed in bad French, and, to the Frenchman, almost as unintelligible English. As Shylock's debtor could not rail the seal off his bond, as little could he, the clipped, replace a hair by the same experiment. The *artiste*, astonished at his wrath, attempted to comfort him with the assurance that he had cut him according to the newest mode—the style of Francis I. (Loud laughter.) The head of Francis I. on the shoulders of an unpretending, *douce* Edinburgh citizen! A wig was imperative. What would his friends say—what his customers think? (Continued laughter.) He thanked his stars that wigs exist in the nature of things, and that he was in Paris, the very place for an unlimited choice, and not in the mairs of Forfarshire where “there is nae wale o’ wigs,” as the Laird of Balnamoon was assured when he objected to his wig, which was blown off and caught by his servant and placed reversed on his head, as not his own. (Continued laughter and cheers.) Foppery is proved, by their statues and medallions, to have been common among the Greeks and Romans; while the third chapter of Isaiah gives a catalogue of the finery of the Jewish women, far beyond anything dreamt of by a modern belle. It is not confined to civilised life, for there are *exquisites* among half-naked savages, tattooed in the highest style of fashion, wearing a bone through the cartilage of the nose; “gracefully piercing.” Mr S. mentioned a savage king who visited a discovery ship in stark-naked majesty, with an old navy cocked-hat on his head, and a pair of tarnished epaulettes on his bare shoulders, the gift of some previous European visitors. (A laugh.) To suppress laughter was impossible; but unless each laugh could swear that he never chose a cloth with care, dismissed a doubtful tailor, trimmed a whisker a moustache or a queue, and adjusted a choice cravat, his laugh was unjust to poor human nature. A writer of the last age (Mr S. forgot who) observed, that if a peruked, powdered, pasted, embroidered, frilled, European, were to encounter suddenly, and for the first time, a tattooed, red-ochee-painted, shell-covered, Equimaux, Cherokee, or Catapa, he would be the barbarian who laughed first. Mr S. could not help remarking that the epaulettes did not worse become the naked shoulders than extravagant articles of dress, purchased with these wages which ought either to have gone for family comforts or been saved for future life, did the very foolish weavers of them. The grand abuse of love of approbation, in its common form of personal vanity, is an affliction of the female more than the male sex, among the working classes; and of none more, as was observed in a former lecture, than domestic servants. He had heard of a young woman who had actually spent half a year's wages on a fur-tippet of the most costly kind. (Loud laughter.) And what better was she of this absurd appendage? Did it elevate her one inch in the social scale? Not an inch! Did it bring her the approbation of those who saw her so dressed? On the contrary, it brought their decided censure and ridicule! Did it increase her attractions and recommend her to the other sex? Not one of the latter who saw her, would say that he valued the fur-tippet, or herself the more for wearing it, a pin's-fee, and that he would not have liked its wearer much better if dressed in cheap materials, well made and fitted, especially if he happened to be looking out for a thrifty wife—(a laugh)—who would save, judiciously apply, and not squander his family means. He would look upon her with very

different eyes, if he learned that she had L.50 in the savings' bank to help to furnish a house, and achieve a good wedding outfit. The domestic servant is lodged and fed, which the manufacturing girl is not. The wages of the former in all the vicissitudes of the country have kept steady, and are as high as when the materials of her dress were four times their present prices. Education alone will show her the advantages of her position for providing for her future independence.

It is an abuse of the feeling to sacrifice truth to please or avoid offending others, which is currently done in social intercourse. It is also a great and inconvenient abuse not to be able to say “No” to applications and importunities for fear of being disapproved. The feeling is selfish, and would engross praise; the praise given to others offends it. Mr S. mentioned the instance of Goldsmith grudging the praise given to a puppet-showman. Mr S. illustrated the feeling from the instances of Rousseau, Burns, and the amusing example of Uncle Adam in the Inheritance, who cared not for the world's opinion, but did care that the world should know he cared not for it. No one can shake off, in some way or other operating, the dread of the world. In Scotland it is called “the fear of the folk.” Many a minor duty is done under its influence. In the country, especially, it mainly contributes to fill the churches, and the church collection plates. Indeed in all subscriptions nine parts in ten come of the love of approbation; hence the effect of columns of names in the newspapers, every one thinking they will be missed; and hence placing, as in England, a duchess and a countess, between whom every one must pass out of church—each lady holding a small empty silver salver for your offering. Mr S. observed that a brace of pistols could not have more power to extort your money. Many actions, apparently benevolent, are done under its impulse. Mr S. mentioned some striking instances. Fashion is a favourite child of the desire of approbation. The lords and ladies of fashion are despotic by and through this feeling in their slaves. It is unmitigated slavery. “To be out of the fashion is to be out of the world.” Founded as it is on a selfish feeling, fashion is heartless, selfish, cold, and vain. It leads to expenditure above means to be in the fashion—to be what is called neighbourlike. It has ruined many a young man of fortune. In combination with self-esteem this faculty's abuse leads to a passion for military glory, slaughter, and conquest, and has produced more misery on earth, beyond all question, than any other human impulse.

Mr Simpson added a few words upon that abuse of the desire of approbation, which consists in believing that the world, busy as it is with its own concerns, always is thinking of us and of ours; and mentioned an amusing instance of those rash declarations and apologies, which call attention to a defect, on which, like a spot on the coat, or a hole in the stocking, there was not a single eye till it was mentioned. Some people hearing parts and words of conversations, are made wretched with the idea that they themselves are the subject of them. All this is the result of an over-active and ill-regulated love of approbation.

Mr S. made some apposite observations on the importance of regulating both self-esteem and love of approbation by education directly applied to these faculties. This is only beginning to be understood; hitherto education, by means of prizes and places, has actually encouraged, pampered, and increased, their power, to the serious injury of society. They are strong enough without positive encouragement.

Mr S. then proceeded to the *Instinct of Fear*; shewed how it was noticed by Dr Gall as a primitive faculty, namely, in two *very cautious* men of some consequence in Vienna; and simplified it to its radical function, the *fear of evil*. He contrasted the timid with the bold, the cautious with the rash; the first avoiding evils, accidents, breakages, losses; the second suffering from them all. He mentioned the case of a gentleman who, when told that caution predominated in his character, denied that he was cautious, so often do we mistake ourselves, and gave as a proof that his whole life had been a struggle with rashness. Now no rash man ever struggles with rashness; and the fact was, that that gentleman was a positive annoyance from his indecision founded on his fears and precautions. The use of the faculty is to lead us to avoid dangers, while Combativeness prompts us to repel them when they cannot otherwise be avoided. It has been well said that it may be held to be a sort of guardian attendant, ready to whisper—“*Take care.*” The abuse of the faculty is excessive and causeless fear.

The feeling is strong in children, and the organ so marked that many mothers have considered it as a diseased formation. Such a child is better protected than by twenty nurses at its heels. A child in whom this natural protection was weak was stripping to leap into a deep quarry pond to recover his cap, which the wind had blown into it, when he was prevented. Threats and punishments are addressed to this faculty. They are used to *deter*. Mr S. stated that the danger-avoiding impulse is powerful in many of the inferior animals, especially those that steal out in the night only. It is always strongest in the female, and those animals that plant sentinels generally employ a female. Those that are bold and go in herds are led by a male.

The *Insanity* of this feeling is the most deplorable kind of madness, for it renders the patient miserable, full of horrors and terrors of which the sane can form no idea. It is in vain to attempt to convince these melancholy patients, by an appeal to their intellect, that their fears are imaginary; it were quite as rational to lecture any one upon the groundlessness of the toothache or a pain in the foot. The feeling when intolerable leads to suicide, especially when the faculty of hope is deficient in strength. Mr S. mentioned an affecting case. Dr Andrew Combe found the organ of cautiousness or fear very large, and hope small, in the heads of many suicides exposed, to be claimed by their friends, in the *Morgue* in Paris. Mr S. mentioned some instances of diseased terrors, and proceeded to the *Abuses* of the faculty, in groundless panics, absurd forebodings, false alarms, extravagant fears, self-worrying, &c., and created much mirth by several ludicrous examples. One was poor Sancho Panza's night of terror, as he hung by a branch in a pit, which he imagined to be bottomless; but which, as the daylight revealed to him, had a firm bottom within an inch of his quivering toes. (Laughter.) Another case, which closely resembled Sancho's, was that of two gentlemen, one of them known to Mr S., who, returning home in a dark night in the country, with more wine in their heads than they ought to have had, as they crossed a field found themselves situated thus—the one, having slipped over a sunk fence, hung by its brink, which he had caught hold of, persuaded, by his wine, that a precipice of unmeasured depth was under his feet. The other unable, in his wine, to pull his friend up, held him with drunken affection. The scene was touching in the extreme—to the actors

in it. After renewed, but fruitless exertions, resignation was mutually resolved upon. The suspended would hold on as long as strength was left him—the other would aid as long as his lasted. Home, as it did to the Greek, who dying on the plains of Troy, remembered Argos, of course, was talked of—hurried directions given about affairs—hard fate was hinted—ties disrupted—wife and children!—but resignation alone remained—and the two friends wept. Human strength has its limits, the suspended's had been gone some time—the suspender's at last failed—adieux were exchanged—last adieux—what adieux!—the victim fell—and great was the fall thereof, for it was fully three inches! (Loud laughter.) He deprecated making sport of the fears of the timid, instead of endeavouring to put them under rational control, and stated that this last is a leading object in infant-school training. A little girl was met marching merrily through a church-yard in the dark by a man, who of the two was the baby, for he asked her if she was not afraid? “*Afraid!*” was her answer, “*I'm afraid of nothing, I'm at the infant-school!*” (Cheers and laughter.) Superstitious terrors may thus be prevented, and are so, very successfully. Too much care cannot be taken by the mother, to avoid creating terrors in the minds of the young. Witches, ghosts, goblins, superstitions, fortune-telling, and all that childish trumpery, should be banished from the talk of the family; especially, the absurd fear of darkness, which, with the young, and to a disgraceful degree with the grown, almost universally prevails. The practice of threatening children that this and that hobgoblin will “take them,” if they go or stay anywhere, or make a noise when it is wished to keep them quiet, is wicked in the extreme. An engine of much suffering and great eventual mischief is known among nurse-maids in Scotland, called the *Boo-man*. (A loud laugh.) That this character is never seen only adds to his awfulness. Mr S. lately heard of an amusing instance of actual recognition of this entity by a child. A gentleman, whiskered, moustached and bearded—beyond even the absurd fashion prevalent in France, where long beards which suit a Turkish costume are most inelegantly worn with felt hats, codringtons, and tweeds—entered a shop, when a child, who was there, began to cry, and hide itself behind its nurse. When asked what was the matter, it answered in great terror—“*Boo-man, Boo-man!*”—The satire was far beyond anything yet imagined by Boz, Hood, or Punch, and would repay an illustration by Cruickshank. Children may be so managed as to have no fears. He (Mr S.) had seen many who would go into the dark and remain in it without hesitation, and who had never heard of goblins but to laugh at them.

Mr S. concluded by observing that superstitions of all kinds will give way before a rational education. He has often wondered to find any of them lingering among the flock of a sensible pastor. They are disgraceful to a religious people; yet he, Mr S., is not aware that he ever heard them attacked in the pulpit. (Loud cheers.)

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## LECTURE X.

(From the *Edinburgh Weekly Chronicle and Scottish Pilot* of Feb. 17, 1814.)

Under the head of the misuse of the *Love of Approbation*, Mr Simpson said, he made some remarks in his last lecture on the fidgety disease of those who think all eyes are upon them, whatever they do, enjoy, or suffer. The obvious cure for this weakness is to ask them to cast about among their acquaintances, and observe if there are any of *them* whom they themselves are thinking of or caring about? They are constrained to answer—none! The moral may then be applied, with the additional information that the world is too busy thinking of itself, as they are, to have its eye on them. He gave an instance of the absurd persuasion that what we wear attracts notice. A youth, disappointed by his tailor, was most reluctantly obliged to go to a dinner-party in an old, and, as he thought, shabby, waistcoat. Never doubting that this his sad necessity was the object of observation by the whole company, and that all the conversation which he did not hear was on that subject, he became so uneasy as to resolve at once to make an open declaration, and, catching a moment of silence, addressed the lady at the head of the table thus—"I see, Ma'am, that the company are all looking at my waistcoat—(loud laughter)—and talking about it"—all eyes were, of course, on the waistcoat *then*—"so I think it just as well to inform them that, but for a provoking tailor, who never keeps his time, I should have worn a new and rather handsome one on this occasion." (Laughter.) It is an old saying, that "a blot is not a blot till it is bit." Many hit their own blot, and, by yielding to their overactive dread of disapprobation, let out their own secret, and call attention to their defect, which otherwise would have escaped without observation. The youth's belief, that his waistcoat was not only gazed at, but criticised, is an example of that miserable weakness which imagines that all conversation in our presence, which we do not hear, is about us. This is a great aggravation of the well-known disease of secretiveness—the belief which the patient has that he is the object of conspiracies. No two persons can converse in his presence in whispers, but they are at once concluded to be conspiring against him. When this weakness appears in the young, the mother should work against it. Love of approbation is a great misapprehender of our meaning, and is always demanding explanations. He might be mistaken, but he feared he had wounded this faculty in one of his fair hearers. In a letter without a name he had received from a constant hearer, a lady defends her sex—for the feeling does this also—from the imputation which she erroneously concludes he meant in his last lecture, that without having saved money no young woman would be a desirable wife. Now, his meaning was, not that those who had it not were therefore to be put in the list of undesirable wives; but those who, having had it, had squandered it on mere vanities. He was speaking of a particular class—namely, female domestics—who have a greater command of surplus funds than any other of the

working classes; and he reasoned that the fifty pounds stored, to which he alluded, valuable certainly in itself, was much more valuable as affording evidence of sensible thrifty habits, which are important in a wife in any rank of life, but indispensable to the welfare of the working man's family. He hoped this would satisfy his fair correspondent. He had not an idea that she was one of the thrifless squanderers—for had *she* been so, she would not have written him. If she was one of the portionless, he had no doubt that when her wedding comes, and come it will, (a laugh) she will show that she possesses those qualities referred to in the proverb, which says—"A virtuous woman," whether she has saved fifty pounds or not, "is a crown to her husband." (Loud laughter.) On the subject of cautiousness Mr S. observed that unfounded fears, when there is no harm done, are irresistibly ludicrous. A party of ladies were entering a show of wild beasts in Edinburgh not without some share of apprehension, as two gentlemen were coming out, the one of whom was giving to the other, with much vivacity, the news that a ministry very obnoxious to both had been dismissed, adding "the brutes are out." (Laughter.) The ladies who had had no previous explanation of the application of the remark, applied it for themselves, and turned and fled with the utmost precipitation, not venturing even a look round till they were a street or two off, and then not without dread of seeing a tiger at their heels. (Much laughter.) It is half the business in the life of what are called mischievous boys to create sudden groundless alarms, and they are never so happy as when their plots succeed. Such tricks may, however, be pushed too far. Terrors have been produced which have suddenly deprived the timid of their reason. He remembered the story of a practical joker having placed a skeleton in a young lady's bed, which she did not discover till she had put out her light. Her horror overset her mind, and in the morning she was found reduced to idiotism, playing with the bones. This story has cured many of such dangerous practical jokes, which, whatever may be their object, are wretched pleasantries at the best, and characterised a less civilized age than the present.

Mr S. stated that he had now finished the inferior feelings common to man with the other animals, and would proceed to the superior sentiments, of which the first in order is *Benevolence*.

The inferior feelings all centre in self—the superior go out of self; and accordingly *Benevolence* desires and delights in the happiness of others. It has various names, such as goodness of heart, mildness, kindness, clemency, consideration for others, the milk of human-kindness, of which last Lady Macbeth found too much in her husband for *her* purposes. Mr S. illustrated from the history and character of Henry IV. of France, who refused to revenge on its leaders the rebellion of his subjects, when Paris surrendered to him, although urged by his ministers to make examples. "No," said that most benevolent of mo-



narchs—benevolent to our highest ideas of the feeling in man, what was he not in the barbarous and cruel age in which he lived?—"No!" said he, "the men are now in my hands. Vengeance is of an hour, but mercy is eternal." (Loud cheers.) Mercy in its exercise elevates man to a portion of the essential attribute of that God, "whose mercy endureth for ever"—"is above all his other works." It is the chiefest reflection in the creature of the Image in which he was made. It flows free like a well-spring of love to our kind—free as God's love to us, for God is love. The quality of mercy, says Shakspeare's *Portia*—

"The quality of mercy is not strained,  
It droppeth like the gentle rain from heaven  
Upon the place beneath. It is twice blessed;  
It blesseth him that gives, and him that takes;  
'Tis mightiest in the mightiest, and becomes  
The throned monarch better than his crown"—(Cheers.)

It is the brotherly love of Christianity. "A new commandment I give unto you that you love one another"—a precept truly divine! new when it fell from the Saviour's lips; alas! that it should be new, even yet; for in nothing are the profession and practice of Christianity more violently contrasted. Has that hitherto been well and wisely taught? Has it been combined with and confirmed by a sound philosophy of man's nature? Has it condescended to accept the handmaidenship of that natural truth, which, coming as it does from the same Author, was intended ever to unite with it? or have its teachings vanished in its more abstract doctrines, and sent generations to their account after a life of pretence and selfishness, "in the odour of sanctity," but "the bond of iniquity?" Benevolence and justice combined, form the charity of Christianity, without which the richest gifts of men and of angels would leave us "a sounding brass and a tinkling cymbal." Mr S. quoted the eloquent words of St Paul in 1st Corinthians, chap. xiii., with unusual effect, and marked every word with its emphatic lesson; deploring the coldness with which that magnificent scripture is often cited, and the indifference with which it is received. [It is pleasing to observe the effect, on the feelings of Mr Simpson's audience, of Scriptural allusions, when brought to confirm the truths of Nature.] Mr S. went on to show that benevolence is moral power, for "a soft answer turneth away wrath." When we are selfish we are weak, all mankind are against us; when we are kind we are powerful, all the world is with us. He illustrated this by examples from the most ordinary occurrences of life, as well as the most important. Shakspeare confided in "the force of gentleness." The famishing *Orlando* rushes with drawn sword on the exiles of Arden seated at their rustic meal, and demands food. He is astonished to receive, not a rude repulse and defiance, but a kind and generous invitation—"Sit down and feed, and welcome to our table." Amazed and disarmed, he replies:—

"Speak you so gently? Pardon me, I pray ye!  
I thought that all things had been savage here,  
And therefore put I on the countenance  
Of stern commandment! But what'er you are,  
That in this desert inaccessible,  
Under the shade of melancholy boughs,  
Lose and neglect the creeping hours of time;  
If ever you have looked on better days,  
If ever been where bells have knolled to church,  
If ever sat at any good man's feast,  
If ever from your eyelids wiped a tear,  
And know what 'tis to pity, and be pitied,  
Let gentleness my strong enforcement be,  
In the which hope, I blush, and hide my sword."—(Cheers.)

This, Mr S. said, is a passage for all to commit to memory, and whenever they are tempted to enforce any compliance in others by "stern commandment," either orally or by letter, to repeat it to themselves. Sharp letters, he said, were vulgarly called "ticklers." (A laugh.) These invariably receive insolent answers, indicating that the party is made only the more uncomplying, not softened, by that mode of influence. Deficiency of *Benevolence* is not cruelty; that comes from *Destructiveness*; it is the mere negation of kindness, showing itself in what is called cold-heartedness. Something like the feeling of benevolence is found in some of the lower animals; but only in a sort of passive mildness. There are, accordingly, mild and vicious horses and dogs, and they can be pointed out from their organisation.

The insanity of the faculty is a wild squandering of means, which the patient's family and heirs are seldom slow to check, by the proper restraint.

The *Abuse* is shown in profuse donations, and indiscriminate almsgiving which encourages the idle and the profligate. Mr S. strongly condemned the conduct of those who gave alms to street beggars, especially where, as in Edinburgh, there is no reason for it in consequence of provision being made for the destitute poor and friendless strangers. He exposed the *generous* that are not *just*, and mentioned instances even of *theft* being committed in order to make presents.

He then showed that the feeling may co-exist with combativeness and destructiveness, and has even been found in the characters and organisation of murderers—as in Thurtell and Mary McInnes. Combativeness and destructiveness make war, and benevolence provides surgeons and hospitals. Shakspeare describes the co-existence thus:—

"Thou divine Nature! how thyself blazon'st  
In these two princely boys! They are as gentle  
As Zephyrs blowing below the violet;  
Not wagging his sweet head; and yet as rough,  
Their royal blood enebafed, as the rude'st wind  
That by the top doth take the mountain-pine,  
And make him stoop to the vale."

Mr S. observed that the natural language, or physiognomy—for they are nearly synonymous—is that sweetness of expression in the countenance, which, of all other elements, justifies the immortal Milton's immortal words—

"Seasons return, but not to me returns  
Day, or the sweet approach of even and morn,  
Or sight of vernal bloom, or Summer's rose,  
Or flocks, or herds, or human face divine."

This last, the most exquisite of God's works, with all its mysterious power and witchery had ceased to beam upon his sightless eyeballs; and of all the privations of the blind, this is perhaps the greatest privation. Their hand passes over the human features and learns their material forms; but the eye alone, which in them is sealed, sees the glance of genius, the sparkling of hope, the solemn upturned aspect of veneration, and last and loveliest, the smile of gentleness, of kindness, of brotherly love, and of good-will to man—the beautiful smile of benevolence.

The learned lecturer concluded his observations on this faculty by alluding to the marked progress of practical benevolence in human affairs, and the gradual disappearance of violence and severity, like morning dawning on night. Kindness more largely leavens the treatment of the young, the poor, the insane, and the criminal, than was known a very few years ago; and it is not assuming too much for the new philosophy, which itself so extensively leavens our

literature, and is avowed by so large a portion of our journalism, to place much of that blessed change to its special credit.

Mr Simpson proceeded to the sentiment of *Justice* or *Conscientiousness*, and stated that it could not be better expressed than by the popular term of *fairness* to our neighbours. The just man respects the rights and the very feelings of others, and does to others what he would wish others to do to himself. But this is no more than a feeling, a wish to do justice; reason must show on which side it lies. The feeling curbs other faculties of a selfish character when too active, and spurs them when too sluggish. It holds the balance even; and accordingly justice is personified by a female with scales in one hand, and a sword to punish, in the other. Honesty in our dealings is the plainest and humblest manifestation of the sentiment; without this a man is hooted from society. Fair measures—just weights—true samples—full service—strict fulfilment of engagements—are all indispensable to common character; which is forfeited when detection follows secret advantage-taking.

Mr Simpson was listened to with pinfall silence as he related the following example of the foily of dishonesty—of the losing game which the dishonest are always found to play. A shop-keeper in Edinburgh for some years made no profit of a thriving business, but merely kept his family. The mystery, which had long perplexed him, was at last cleared up. A friend one day asked him if he “banked” at Leith. “No,” he answered, “I transact with an Edinburgh bank. But why do you ask?” “Oh! merely because I saw your clerk, Mr So-and-so, lodging what appeared to me a large sum in a bank at Leith.” It may be believed that the merchant made immediate inquiry, and found to his amazement that several thousand pounds stood at the credit of his clerk there. He took home with him two officers of police, whom he stationed to be ready if wanted; summoned the clerk, and at once charged him with the fact. “It is all known,” he said, “you have long plundered my till, and have such and such a sum (giving the precise balance down to pence) in such a bank at Leith.” There was no better evidence wanted than the culprit’s paleness and tremor. “Now, take your option; and either instantly sit down and write me a cheque for the whole sum, or go before a magistrate with two officers, who are at the door.” The cheque was written without a murmur or a moment’s delay, and the culprit detained till the money arrived. He was then told to depart for America without a day’s delay; as it was not his master’s wish to expose him to transportation; he would even pay his passage and give him something over and above, to enable him to get into employment where his history was unknown, and where he might begin to act on the sound policy of honesty. The dangerous practice of throwing money drawn in a shop into an open till, which has offered temptation to so much dishonesty among persons employed, is now generally abandoned; the money drawn being immediately booked. Temptation generally should be precluded, but doubly guarded against with those who, by one overt-act even, have shown a deficient conscientiousness.

Truth, unswerving truth, is a higher manifestation. *Jeanie Deans* in the *Heart of Mid-Lothian* is the description of a splendid example, which was founded on fact. Martyrdom for truth commands universal admiration. Candour is a yet more delicate conscientiousness. The candid man conceals no truth—misleads not—admits another’s claims known

to be just without demanding proof—never shrouds another’s merit—never misstates his facts and arguments (a too common failure in fairness)—never resents fair competition, &c. The candid man is punctual to his appointments; he feels that he has no right to rob others of their time. He never makes a tax-gatherer call twice, when the demand must in the end be paid. Mr S. alluded to the establishment of justice in the judicial institutions of Great Britain; and mentioned De Lolme’s reason for writing on the Constitution—his surprise that a law-suit was decided against a Prince of the Blood in favour of a poor man; but his much greater surprise that he was the *only* person surprised. *Deficiency* in Benevolence and Conscientiousness, not the abuse of excess as is true of the inferior feelings, causes the annoyance of society, just because the curb is taken off, and the selfish feelings act unrestrained. He deplored while he stated the prevalence of deficiency in conscientiousness. The unconscientious will often tell a lie without words. Witness the presentation to Jacob of the bloody coat of his beloved son Joseph by his brethren. A very common and very annoying mode of manifesting dishonest reserve is well called “riding off,” a useful word wherewith to show that the paltry subterfuge is detected. It is after this manner performed. A pupil, apprentice, servant, or other person under authority, is charged with some fault, the details of which are stated to him. If in these last he can catch the most insignificant error, he seizes upon that, impudently denies its truth, and thinks he has answered the whole charge. A colour, it may be, is said to be blue, when it was red, or some other mistake is committed. The course to pursue is to take the “rider off” by the bridle and bring him back into the main road from his attempted excursion. Whether the colour be red or blue, is of no importance; the charge is as good with the one as the other. Then we have the unconscientious trick of taking the first word of scolding, as it is called, and affecting deep resentment at being found fault with, in the hope of throwing the burden of defence upon the plaintiff, who is thrown off his guard by his adroit opponent thus changing his position. Prepared for this, the course is to refuse to answer the *compensation* charge, till the original is disposed of; “that trial does not come on to-day, sir,” was the clever answer of a female witness to a counsel, who commenced his cross-interrogation by a personal accusation irrelevant to that under trial. To be greatly injured by being found fault with, forgetting conveniently the cause, is another and most provoking form of unconscientiousness, combined with a touchy self-esteem. The answer should be ever ready “So *you* are the injured party! I had thought from the conduct I have so much reason to reprehend in you that I had that misfortune.” On such points in life as this *Chambers’s Journal* has many excellent papers, one is entitled “Which is the injured party?” Mr S. made some just remarks on the almost universal deficiency of conscientiousness manifested in the opposition we count upon, from the interested in abuses or errors, to reform or improvement. Such opposition fails in the end, for *might* will ultimately be with *right*. Love of approbation—that “grand liar”—is stronger in great numbers of even very respectable persons, and the most careless observer must perceive to what an extent truth is sacrificed to “what the world will think and say.” *Honour* has no other foundation, and is found in the most dishonest, in men who will pay their “debts of honour,” and cheat their tradesmen; who will contract debts which they know they never can pay, barter their votes, refuse

apology, nay, be shot at by, or shoot their opponent for their own injurious acts. The want of the love of truth to the extent of a fair and candid examination of philosophical and scientific views, is perhaps, of all others, the most prevalent. Here the love of approbation immensely preponderates. "Sacrifice," say many, "reputation, or any the smallest substantial interest, not to say success in life, to abstract truth! The men are mad who do so." Such prudent men are invariably deficient in conscientiousness in relation to their selfish feelings. They have pitied the "Quixotes," who, when it was covered with ridicule, declared for Phrenology. But when Phrenology, and the time is on a rapid wing, shall have fashionable sanction, what a bustle these very men will manifest to get into its foremost ranks, and how ingeniously they will veil their former contempt of it! Mr S. gave some views of the slackness of conscientiousness in certain trades, as horse-dealing—a trade even by the Roman law stigmatized. Gentlemen should not encourage its frauds. He made some observations on remorse, gratitude, the insanity of conscientiousness in the horrors of self-accusation, its abuse in justice unmitigated by mercy, and on the royal clemency. Justice is not put in the king's option, but mercy is; he cannot of himself strike, but he may, of his own benevolence save.

Mr S. described the open, sincere, trust-worthy expression and manner which a strong endowment of conscientiousness imparts. He took notice of the metaphysical controversy, now more than 150 years old, and yet undecided if Phrenology be rejected, on the point whether man has an innate faculty of Conscientiousness or not. Hobbes, Mandeville, Clarke, Wollaston, Hume, Paley, deny that he has, and account for man's justice on selfish expediency, love of reputation, utility, piety, &c. Cudworth, Hutcheson, Reid, Stewart, and Brown, eloquently advocate justice as a primitive faculty. Now if it be true that there is a portion of brain large in the just, and small in the unjust, the question is settled in favour of the last-mentioned philosophers by physiological demonstration. Phrenology accounts for the diversified theories of philosophers, by their organisation. The first class above mentioned had, in all likelihood, a weak perception of justice, in other words, deficient organs of Conscientiousness. It would be curious, said Mr S., now to see their skulls. A gentleman known to Mr Combe, in whom the organ was very large, used to say that a doubt of conscientiousness being an innate feeling, was to him like a doubt of the sun giving light at noon-day.

Mr S. next took up the subject of *Piety* or *Veneration*, and stated the reasons for concluding it an innate primitive feeling. Its organ was observed in the very devout. Its object is the adoration of the Deity, and no people has yet been discovered who do not adore a Deity in some form, however superstitious and even absurd:—

"Lo the poor Indian, whose untutored mind,  
Sees God in clouds, and hears him in the wind."

Mr S. gave an interesting detail of barbarous superstitions, and then stated that when directed to the true God by an enlightened people, Veneration is the highest of our moral faculties. He added that a faculty, with its organ, for this very end, is a great addition to the natural evidence of the existence of a God. Mr S. had it in his power to make his hearers sensible of the actual feeling, by reminding them of that peculiar thrill, that shower-bath sensation

which an eloquent appeal to veneration occasions, an effect not produced by any other sentiment. An allusion to the power of God, brought to wind up some overwhelming description of vastness in his works, never fails to thrill the hearer. Massillon once was stopped in his discourse by peals of thunder in close succession. He paused and listened—again and again it thundered—"When the master speaks," said he, in the solemn accents of reverence, "it becomes the servant to be silent"—and he and all his flock sunk on their knees in silent prayer. "Argentue—the rebels yield," said Edward II. to his favourite knight when the Scottish army knelt down in prayer on the field of Bannockburn. "They beg for mercy." "They do my liege, but not from you." Clergymen who have the feeling of veneration strong, impart a deeply reverential tone to prayer, and awake the sentiment in their congregations, which those deficient never succeed in doing. Tears follow the thrill of veneration. Mr S. then shewed that veneration has earthly objects too, as deference to worth and superiority, and submission to lawful authority. It is manifested in *Abuse* in over-submission. He gave some amusing examples of the titles given to barbarous kings by their devoted and adoring subjects. It is abused in all kinds of sycophancy, and in excessive love of rank and ancestry. It is often insane, the patient being incessantly engaged in prayer, or acts of devotion. Mere devotion, even in the sane, is often, but most erroneously, mistaken for religion. Mr S. concluded his lecture by stating impressively, that *Benevolence*, *Justice*, and *Veneration*, constitute the moral sentiments, in the highest sense of that term. They are the basis of ethics, for all actions are good or bad, morally, as they agree with or offend these three feelings. As if a seal descended from Heaven and exquisitely fitted a form already on earth, nothing can more powerfully confirm this splendid truth in nature, or more strikingly demonstrate that natural and scriptural morality are of the same God, than the combination of these very three faculties, and the injunction of their exercise, in what may well be called the text of tests, "He that shewed thee, O man, what is good, and what doth the Lord require of thee, but to do JUSTLY, and to LOVE MERCY, and to WALK HUMBLY WITH THY GOD." (Marked sensation, followed by applause.)

[This lecture throughout, but especially in its conclusion, made an impression on the audience in every way suitable to its important subject. It was more than ordinarily enriched with poetical quotation, which contributed much to its effect. Mr S. intimated that one lecture more would conclude what he had to say on the faculties—their uses and abuses—and that he expected to deliver three lectures, over and above, on education, so far as the working classes are concerned, on their simple political economy, and on subjects connected with the sanitary movement now prevailing.]

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## LECTURE XI.

(From the *Edinburgh Weekly Chronicle and Scottish Pilot* of Feb. 24, 1844.)

Mr Simpson preceded to *Firmness*, the feeling of determination and resolution, which says "I will,"—excellent when confirming virtuous purpose, the reverse when arming vice and crime with fatal determination.

"Infirmary of purpose—give me the daggers,"

said the diabolical Lady Macbeth to her husband, who having murdered the king, would not add to his guilt the blood of the sleeping grooms. The feeling adds a quality of resoluteness to other feelings; for example, added to combativeness, it gives undaunted steadiness in the field. Sir Walter Scott relates the answer of an old sergeant at Waterloo, to his colonel, who was keeping the men firm, as the first cloud of war was rolling forward from the French position—the severest imaginable trial to firmness. There was dead silence, interrupted only by the word "*steady*" from the colonel as he rode behind the line. Even he was anxious, almost doubtful, and repeated the words "*Steady, men, steady.*" The sergeant turned round, and said—"Never fear us, sir, *we* know our duty." The officer felt re-assured, and the attack was sustained with firmness and repulsed. Combined with hope, firmness is indomitable. Witness Robert Bruce and the spider. In deficiency, it brings failure upon the greatest enterprises. It is required to take the "tide at the flood which leads to fortune." It failed Napoleon for an instant when at the threshold of the ball in St Cloud, where the Five Hundred were assembled. Lucien took him by the arm and literally pushed him forward. Mr S. related several deeply interesting anecdotes of firmness in the most alarmingly trying circumstances. One the fortitude of a lady when the Kent Indianman was burnt, who calmed the fears of the female passengers, and regulated the order in which, when rescued first, they should proceed into the boats; another that of a lady who kept motionless, while a cobra-capella, the most dangerous of snakes, crawled over her, and from her stillness, left her uninjured; and a third, that of a woman in humbler rank, who saved her life by feigning profound sleep, when robbers who had murdered a traveller in the next room in her hearing, came to dispose of her for fear of her testimony. She shrunk not even from the light held close to her eyes. Mr S. added that fortitude to endure is well known to characterise women more than men. Surgeons bear witness to this in operations.

Mr S. alluded to obstinacy in children; gave some striking instances of its perseverance; and counselled the course of never contending with it. To do so is to drive the nail further in which we wish to extract. Kindness, patience, reasoning, will move the stubborn; threats, blows, contention, only increase the evil. The rude wind failed to make the traveller part with his cloak, only making him hold it the faster; but the sun succeeded. (Cheers.) Combined with self-

esteem powerful, firmness constitutes the impracticable man. Yorick dismounted from his mule, when he saw him plant his fore-legs for a stop. "My friend," said he, "I know you too well to contend with *you*."

*Hope* was next treated of, the feeling of gaiety, cheerfulness, and happiness. The converse of cautiousness, which gives despondency and gloom. The hopeful, like the dial, number none but the sunny hours. Hope is a favourite theme of the muse. Campbell is, by excellence, its poet.

"When Murder bared her arm, and rampant war  
Yoked the red dragons of her iron car;  
When Peace and Mercy, banished from the plain,  
Sprung on the viewless winds to Heaven again,  
All, all forsook the friendless guilty mind,  
But *Hope*, the charmer, lingered still behind."

The insanity of the feeling is common. It is the bappy madness, as the cautious is the miserable.

Rash mercantile speculations come from its abuse; and when conscientiousness is deficient, these are ventured criminally with borrowed money. With cautiousness, acquisitiveness saves, to be rich; with hope, it speculates. Mr S. added that hope is an important religious feeling, as it is the *natural* foundation of the belief in a future state.

"Else whence this pleasing *Hope*, this fond desire,  
This longing after immortality."

So says Addison, while Pope, speaking of the poor Indian, beautifully writes:—

"Yet simple Nature to his *Hope* has given  
Beyond the cloud-topped hill a humbler Heaven,  
Some safer world in depth of woods embraced,  
Some happier island in the watery waste;  
Where slaves once more their native land behold,  
No fiends torment, no Christians thirst for gold."

Mr S. stated that the pathognomy is a cheerful, joyous expression and vivid eye, which added to Benevolence, is a fine ingredient in beauty. Indeed the minute distinction of feelings which phrenology offers, renders the analysis of expression easy, and saves all the old puzzles about indescribable expressions, *Je ne sais quoi*, &c. Somewhat melancholy which comes from Cautiousness, is the reverse of the gaiety, the *blitheness*—to a use a beautiful Scottish word—of Hope.

*Wonder* was the next sentiment treated of, and no one who has seen a crowd collecting in the street—eager to know what has happened—rushing to know "the news"—the more wonderful the better; attracted by the quack, the charlatan, the showman, the uercher of wonders, will longer doubt that man is a wonderer. The faculty is a valuable gift of God; for it has delight in the wonders of creation. In abuse, it constitutes the credulous and superstitious believer in the supernatural, the seer of visions, and the drcamer of dreams. We have not space to follow Mr Simpson's description of wonder in this mode of its manifestation. He shewed how it leads to seeing spectres. He accounted for the miracles attempted

by some recent religious sects, and their *unknown tongues*, by the disease of this feeling; and stated that there are cases in bedlam of persons who never heard of these sects, but were working miracles, and speaking the very same sort of jargon, long before. Mr S. also shewed how the religious feelings in morbid excitement lead to insanity; and guarded his statement by shewing that it is the *abuse* of religious feeling which turns the brain. "Pure and undefiled religion before God and the Father, which visits the fatherless and the widows in their affliction, and keeps unspotted from the world," never yet produced a lunatic. All was quiet, and mild, and bland, and rational in the sentiments and acts of the Founder of Christianity. (Applause.)

Mr S. created much mirth by relating some outrageous abuses of wonder in Munchausen exaggerations. He concluded with describing the raised eyes and the marvellous ejaculations of the genuine credulous wonderer.

Mr S. proceeded to the sentiment of ideal perfection, briefly and beautifully expressed by the term *Ideality*. This is the feeling of the poet—his "eye in a fine pleremy rolling." It is necessary to possess some portion of the feeling perfectly to comprehend it; it invests everything with fancy, and beauty, and perfection, and is never satisfied, but imagines still higher perfection, till it reaches poetic rapture. Those who have the feeling strong are elegantly-minded beings, compared with those who have it weak. In nothing is the feeling more marked than in the style of writing and speaking; it elevates the composition, the poem, or the oration, fills it with imagery, and sheds over it the rainbow colouring of poetic fancy. Compare the imaginative flights of Chalmers with the matter of fact statements and calculations of Joseph Hume. *Prospero's* last speech in the *Tempest* which begins—

"I have bedimmed

The noontide sun, called forth the moutinous winds,  
And 'twixt the green sea and the azure vault

Set roaring war."

is a specimen of what is meant, but so difficult to put in words, which requires only to be read to save all farther description. The feeling gives what is called taste for ornament and elegance, which add so great a charm to the externals of life. Mr S. mentioned that he knew it in a servant who, after accomplishing the essentials of her work, proceeded to add ornament of her own imagining. There is refinement in this well worth encouraging, and much attention is paid to it in infant-school education. It leads to ornamenting the cottage and its garden, a proof that the inmates are respectable, prosperous, and happy. It is most valuable to the manufacturer, and gives a beauty to his productions which carries all before it in the market. Witness the Lyons silks in their exquisite patterns, and gorgeous yet tasteful colours. Our own countrymen are apt to think these qualities unimportant, and therefore find themselves beat in the market. When we ask what is the use of the feeling, our answer is, that is a gratuitous gift of pure pleasure, like that of music, superadded to our more necessary faculties. It is ignorance of its being a primitive faculty which deigns in ornament, elegance, and splendour, bestowed by a benevolent Creator, that has led some religious sects, like that otherwise excellent people the Quakers, to proscribe all ornament in the externals of life. Yet to gratify that faculty, said Mr S., the Creator's own works are full of adornment superadded to utility. He enamels the plains, and paints the lily beyond the glory of the most glorious of earthly kings. He gives

majesty to the woods, and melody to the groves. He gems with countless orbs the azure of the heavens, and deepens the blue of the sea. He purples the mountains with all the graduated beauty of aerial distance. He horizons the morning sun in living gold, ordains an effulgence at noon-tide too intense for human gaze, and curtains the setting rays with gorgeous colouring. "Consider the lilies how they grow," said the Saviour, "they toil not, neither do they spin, yet Solomon, in all his glory, was not arrayed like one of these." (Applause.)

Beattie revelled in the poetry of nature :—

"O how canst thou renounce the boundless store  
Of charms which Nature to her vot'ry yields!  
The warbling woodland, the resounding shore,  
The pomp of groves, and grandeur of fields;  
All that the genial ray of morning gilds,  
And all that echoes to the song of even,  
All that the mountain's sheltering bosom shields,  
And all the dread magnificence of heaven;

O how canst thou renounce, and hope to be forgiven!"

These considerations set at rest the question whether elegance and refinement tend to corrupt a people. That they do was long, but has ceased to be, an error of the American republicans. The feeling gives the love of fine scenery, which Mr S. illustrated by examples. It is the faculty for the sublime and beautiful, and, if primitive, settles all the wordy disputes about the origin of these feelings. Criminals are generally deficient in the feeling and in its organ, which accounts for their coarseness and brutality.

In insanity, the sentiment runs wild, and produces the mad poet, who believes himself existing in a world of splendour of his own creating. Its abuse comes near to this state of mind, and produces extravagantly romantic notions which unfit the mind for sober work-day life. The expression is a sparkling poetic eye.

The sentiment or feeling of *The Ludicrous* was next adverted to. It is most briefly explained by saying that it perceives and laughs at what is ridiculous. We smile when pleased in other feelings, as when we receive a valuable gift, or a speech of commendation; but that kind of laughter is very different from the hearty bursts called forth by the ludicrous. Dr Beattie's theory of the foundation of the ludicrous is the best, namely *incongruity*. The incident of the butcher's bull-dog in the pit of the theatre, on whose head the master, being warm, had placed his own wig, by which Garrick was discomposed, is a good instance of incongruity. Mr S. gave several very amusing examples, which produced successive roars of laughter. We cannot withhold two most original specimens of the ludicrous, although we cannot give them as the lecturer told them. A gentleman in London, kept a lady's cap in his room to use, he said, as a fire-escape. This happy idea he explained by stating that he would in case of fire put it on if confined in a high room, hold out his white arms from a window to the crowd below, and trust to their gallantry to make extra exertions to save the lady! As an example of the ludicrous arising from sublime language applied to a mean subject, a young gentleman described his flight from a bull thus—"The bull roared like thunder—I ran like lightning—I tumbled into a ditch, like a fallen star—and I tore my trousers as if heaven and earth had been rent asunder!"

Persons in whom the feeling is strong are very risible, and every thing in their minds takes a ludicrous or droll colour. They are the *waags* of society, and a great annoyance in schools by unsettling the other

pupils; for waggery appears in very young children. The feeling was gratified by the barbarous custom of keeping *fools*, as they were called, in roynl and other great houses, in the olden time. We have the custom yet in pantomimes and equestrian exhibitions. The purpose of Nature in bestowing this faculty seems to have been partly to restrain folly by rendering it painful to be laughed at; and partly to afford us an additional source of gratification and happiness. Some author says that every time we are made to laugh our positive happiness is increased. The comic muse addresses the faculty, and a laughable comedy or farce is sure to fill the theatre. It is liable to insane activity; Mr S. had seen patients in paroxysms of laughter. In Abuse, it leads to ridicule, and to satire when combined with Destructiveness. Combined with Secretiveness it gives humour, and with the same and Self-Esteem irony. These require careful regulation in education.

*Imitation* is the last of the feelings in the order. It gives the tendency to do as we see others do, and was meant to bring the manners and habits of society to some degree of convenient uniformity. It leads, when powerful, to mimicry of voice and gestures, and its organ was first observed in a deaf and dumb boy in the Paris Asylum, who imitated instinctively the directors, chaplain, surgeon, monitor, and all others that came in his way. It constitutes, in combination with Secretiveness, the actor. Secretiveness conceals self, and Imitation imitates others. Mimicry is an abuse of imitation, and should be discouraged in education. It creates enemies, and has often been injurious to success in life. The imitative young are apt to follow example, good or bad, more readily than children with a weaker degree of the sentiment.

The learned lecturer concluded what he had to say on the higher sentiments, with some strikingly original observations on the *Proofs of the Existence of God, afforded by the Adaptation of the Mental Faculties of Man, to his Condition in Creation*. After offering some examples of the proofs of design observable in the adaptation of the bodily parts to their various uses, and to the laws of material creation; and noticing the well-known atheistical theory, entitled the *atomic*, which sees in these adaptations only certain conditions of being, which, by a necessary arrangement of atoms, could not be otherwise; Mr S. proceeded to argue, that even were it possible to imagine such a mode of being in the bodily organs, the faculties of the mind excluded all rational idea of fortuitous origin. For the fulfilment of the purposes of man's being, it was necessary that he should be endowed with impulses to act and powers to think, of a determinate and permanent character, each as recognisable as his sight or hearing. Phrenology has demonstrated such determinate faculties in man, each faculty acting by a portion of brain quite as palpable as the eye or the ear. In other words; as determinately and distinctively as man sees and hears, he reproduces his like, cherishes his young, settles in his abode, associates with his kind, repels attack, kills for food, appropriates, fashions, &c. Such organs of the brain, Mr S. remarked, as are related to each other, are arranged in groups. He described the faculties whose organs form the *Domestic group*, and asked, as he went along, if we could believe that the exquisite adaptation of each faculty to its purpose, and the pleasure and happiness which benevolent design has connected with its exercise, are results that could have come out of a process like crystallization, a self-arranging, chemical, power of things? He dwelt par-

ticularly upon that combination of feelings which permanently unites the sexes, and secures parental care for helpless infancy; Could these, he asked, be mere chemical affinities? After touching more slightly upon the other organs of the domestic group, and pointing out the beautiful and benignly-intended adaptation of each, with their combined production of that concentration of human happiness,—“Hone,” the speaker, proceeded to shew the adaptation to man's condition, of the faculties forming what he termed the *Self preservative group*—Alimentiveness, Combaticiveness, Destructiveness, Secretiveness, Acquisitiveness, Constructiveness, Cautiousness; and next the adaptation to man's relation to his fellows, of the *Character-preservative group*—Self-Esteem and Love of Approval. Justice, Benevolence, Veneration, form the *Moral group* in our organisation, presenting to us an obvious and easy ethics or moral standard, which Scripture comprises in these memorable words, “to do justly, to love mercy, and to walk humbly with God.” Mr S. expatiated on these humanity-exalting principles. In Benevolence, he said, by itself, he saw the direct impress of Deity—the “Image” in all its radiance; a proof irresistible that God is, and that God is Love—he saw that Mercy which is over all God's other works reflected in His favoured creature, “twice blessed, blessing him that gives and him that takes;”—that Charity which “suffereth long and is kind;” that Gentleness; which “doth more enforce than force moveth to gentleness;”—that Meekness which, while conquerors, from Sesostris to Napoleon, bave, each for his dark hour, clutched, ravaged, and lost, “shall inherit the earth.” When, he added, we are blessing and blessed in the domestic circle, when greeted on our threshold with “the music of kind voices and the heaven of kind looks,”—smiles these which no wealth can purchase, no state compensate—can we admit for a moment the belief that these heaven-derived feelings, which give the joys of home, and impart to private life its “quiet majesty,” could come of a mere energy in atoms; that this could form the fountain of such living waters? It cannot be. The finger of God is here. Design, and that design benignant, is graven on the front of the sublime fabric by its Architect. His Name is there in characters of light. “He that planted the ear,” demands the Psalmist, almost in syllogism as well as exquisite poetry.—“He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that teacheth man knowledge, shall he not know?” And he, let us add, that sent mercy, gentleness, charity, meekness, on wings of love to find their home in the bosom of Man—is He not the existing, the benevolent God? Can there, from such premises, be drawn any other conclusion? Mr S. proceeded to reason, at some length, from the *religious group* of man's faculties—Wonder, Veneration, Ideality, Hope—and a glorious group, said he, they are; lifting man to “heaven's gates,” and surrounding him with a halo which God alone could shed on human head;—a constellation of divinest workmanship, for the unconscious orbs of space are as nothing when compared with it. He then directed the attention of his audience to the cluster of organs which he called the *recreative group* of man's faculties—Ideality, Wonder,\* Imitation, Wit, Tune, and Time. These faculties are an *added* gift of God, bestowed on man for his hours of recreative enjoyment; and they do afford glorious means for that benevolent end. They

\* The same faculty may be classed in more than one group.

are fitted for a world exuberant with their proper joys—full of poetry, beauty, and beauty's reflex, art; endless in wonders, gay with mirth and laughter, song and dance, grace and melody, "all beauty to the eye and music to the ear;" lavished, and lavished gratuitously—for all this extra beneficence, as it may be called, might have been withheld, and man been grave but never gay—to make him happy with purer joys than those of sense and sensuality. Phrenology brings out this truth in instructive relief, showing how these faculties combine to produce refined and elegant pleasure. To illustrate, but not limit, their application, let us only look at the scope of the entertainments of the theatre: there these faculties are all appealed to; various, no doubt, the modes, but essentially and ultimately the theatre exists by purveying for Ideality, Wonder, Imitation, Wit, Tune, and Time. Laughter itself is the gift of God. How sadly to mistake his design, then, to inculcate gloom—his character, to clothe him with terrors! An innocent child said that which ought to silence the gloomy ascetic for ever, when, admiring a nosegay, it asked, "Mamma, did the cheerful God send these beautiful flowers?" Yes! flowers are His smiles. "The cheerful God" sends all the flowers that garland life. He it is who, by planting an organ of Tune in man's brain, and a relative instrument of music of surpassing excellence in man's throat, hath said to him, "Sing!"—by conferring on him an organ which gives vivid perception and enjoyment of measured time, or rhythm, prompting to graceful movement, in some with an energy beyond control, hath said to man, "Dance!"—by enriching his mind with Ideality, and clothing the lily with glory to delight it, hath said to man, "Adorn!"—while, by constituting a distinctive faculty to perceive, enjoy, and even create, the endless combinations of incongruity, from which we draw not suffering but enjoyment, he hath said to man, as plainly as if he had written it with his own light on the sky, "Laugh and be happy!"\* Scenic personation, pictorial similitude, the mimic canvases, the breathing marble, are all one beautiful family, the offspring of Imitation; and were all *willed*, when that faculty was constituted part of man. "I could linger long," continued the speaker, "in this happy field of moral speculation. It is an effort to quit the thought that beauty, in its infinite varieties of grace, elegance, adornment, splendour, expression, is of God;—beauty in 'day and the sweet approach of even and morn'; beauty in 'vernal bloom and summer's rose'; beauty in 'flocks and herds; beauty—oh! what beauty!—in 'human face divine!' Nature is gorgeous with beauty, and God fitted man by his Ideality to revel in its luxury. For man it had else existed in vain. In a word, the truth stands revealed, that while a benevolent God called into existence a beautiful world, he created man the happy witness of his handiwork. There were enough, I am almost tempted to say, in God's graver, more every-day mercies and bonities—for terms are not easily found for the distinction—to attract the gratitude and love of his favoured creature man; enough in food, and air, and labour, and sleep, and health; enough in the joys of virtuous love, and of infant cherishing; enough, and more than enough, in truth, and gentleness, and brother's love; enough in thrilling piety and filial prayer: but when we look

yet beyond, and see that the stream still flows onwards from the depths of these substantial blessings, and sparkles in the region of gaiety and mirth, of poetry and pastime, that God is indeed the 'cheerful God,' our venerative love restrained by awe and not unmingled with fear, seems to assume a more confiding, a more child-like character, and to become, in very deed, the love of the whole heart, and soul, and mind. Can that love be felt, and the existence of its object be doubted?"

Time would not permit Mr S. to do anything like justice to the subject of the adaptation of the intellectual faculties to their objects, the qualities and relations of things; but he could venture to affirm, that the more this wide field is investigated, the nearer shall we approach to a complete metaphysics of our science—the more perfect shall we find that adaptation, the more obvious design, the more demonstrable an All-wise Designer. If, when the light, now thrown on man's exalted nature by a philosophy then unknown, was veiled to Shakspeare, he yet exclaimed, "What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action how like an angel! In apprehension how like a god!" what would he have said now? But what, above all, would he have said to the atheist, who had averred in his presence that all which called forth that immortal rapture is but a fortuitous concurrence of atoms—a creature without a Creator? Mr Simpson then referred to a treatise by Sir George Mackenzie for an able argument for the *continued* existence of God, founded upon the fact that Veneration and Hope are *existing* faculties of the human mind; while without God's continued being, these would have been superfluous in our constitution; and concluded his discourse by observing, that admirable as is the body, in its structure, functions, and adaptations, the mind, as analyzed by true science, infinitely transcends it, and offers yet more noon-day proofs that God is, and that He is powerful, wise, and good. The sphere-peopled empire of gravitation, in all its vastness and magnificence, does not utterly exclude our fancying, however far from admitting, a self-arranging energy; the phenomena of the chemical and mechanical world, may, we can imagine, but imagine only, have the same origin; nay more, a wide stretched hypothesis may cooceive plants, a wider yet, animals, naturally assuming forms, which must perform certain functions; but THOUGHT and FEELING, with their adaptations—MIND, with its relations—resist all visions of chance-formation or atomic self-arrangement; visions which would reduce reason itself to an absurdity. Mind, then, is the work of design, and demonstrates a Designer. But design in a part is design in the whole; design in mind demonstrates design in entire creation, in its series of animal bodies, organised plants, chemical and mechanical things, planets whirled in space, suns poised in infinity, telescopic firmaments of "stardust," mocking all measurement, all calculation; in a word, declares all, outwards in material nature, and inwards in the mind of man, to be one harmonious whole—one ineffably vast design.

This exposition was listened to with every mark of deep impression in the audience, and responded to, at its conclusion, by loud and long-continued applause.

\* The song, the measured timbre, the dance, the cheerful voice, laughter itself, are all extolled by the Psalmist as *notes of praise*; and jewels, ornaments, beautiful garments, as objects of legitimate desire, by Isaiah.

## LECTURE XII.

(From the *Edinburgh Weekly Chronicle and Scottish Pilot* of March 2, 1844.)

The learned lecturer said that he would now introduce his audience to the subject of education, more systematically, technically, and concentratedly than he could have done when shewing how each faculty separately ought to be educated. They would recollect that he had specially addressed himself to mothers on these points, as he went along. He had shewn that, before the character-forming education was known, the various human impulses were either left to operate as blind instincts, or what is worse, were mis-educated into their respective abuses. The instinct of food was pampered into sensuality, and the foundation of drunkenness too often laid in childhood. The instincts of combativeness and destructiveness were nursed up into violence and cruelty by the constant exhibition of both, in parents and nurses. The secretive impulse was trained to concealment, cunning, and deceit; the acquisitive encouraged to the love of money; love of approbation was pampered into vanity; and self-esteem into pride, insolence, and tyranny, by an early appeal to them as motives of conduct, and a perverted use of them as emulative stimulants in education. Cautiousness was terrified into superstition, and firmness, so useful in the right, drawn into obstinate perseverance in the wrong. Such was the moral training of the old system, or no system; for anything like education guided by principle or knowledge of human nature was, till very recently, unknown and undreamed of. Intellectual education alone was provided for, and that, too, on erroneous principles. The intellectual faculties were not known, and, therefore, could not be trained according to their specific nature. Memory alone was exercised, and only one kind of it, the memory of words. Reading and getting by heart, to which were added writing and counting, formed the sum total of ordinary education. With the majority of the working classes, bad reading, worse writing, and scarcely any counting, were the practical result. They had no doubt heard of that proud thing called a classical education, without which, according to the old notions—yet, to a great extent, prevalent—one was thought to have received a gentleman's education. He would let them into the secret of this extravagantly overrated advantage. In ninety-nine in the hundred—nay, in nine hundred and ninety-nine in the thousand—this education went no farther than stocking the memory with Greek and Latin words; to a large proportion of no manner of use in after life, and, therefore, as regularly as learned—forgotten, as much as if they had never been taught at all. An awkward result follows—if Latin and Greek are essential to form the gentleman, all by whom they are forgotten, must, for that reason, have ceased to be gentlemen. (Laughter.) It is truly lamentable to hear a youth returned from school, tell you that his day's instruction has been a portion of Plautus, or Tibullus, or Homer, or Xenophon; when it might have introduced him to some useful fact in natural history, some grand law of mechanical power, of

chemical action, of healthful being, of moral principle—evidencing design in creation, and power, wisdom and goodness, in creation's God; and that at a time of life when the knowing and observing faculties are, by that very design, endowed with the keenest appetite for such their natural food. "My son knows six languages," said a proud mother to a gentleman of the new school. "Ah! (said he) then he knows the Latin for a horse?" "Yes." "And the Greek for a horse, and the French, the Italian, the German?" &c. "Oh! yes; all these." "And pray, madam, does your son after all, know a horse from a cow?" (Laughter.)

There is not in the whole range of human affairs a more violent contrast than is presented by the old and the new education. The latter has been called the *new-fangled* education. This appellation, meant as a resentful sneer, he, Mr S., eagerly adopted, with thanks to "the Jew" for his gift of it. It served to mark the new, and distinguish it from the old, beyond all mistake. (Cheers.) Some idea of the *new-fangled* education therefore he would now humbly endeavour to give them. Its object is to improve the whole of man's nature. Man's being is threefold—physical, moral, and intellectual; and a sound education being directed to improve all these three, suffers the same division—it is physical, moral, and intellectual, education. Physical education has for its object the attainment of a sound and vigorous frame of body—essential to the right working of the mind itself. The mother is the earliest educator in this, for she ought to begin it before her offspring is brought into the world. With the sacred trust committed to her of the future human being, she cannot be too careful of all her habits of life, her food, her dress, her exercise, her amusements, her temper. Errors in any or all of these—indigestible or excessive food, and, above all, stimulating liquors, may ruin the health of her child yet to be born; tight lacing may cripple or disfigure its limbs, while violent passions and dissipated habits may entail upon it the same nature. The instant the infant is born, physical education, applied directly to itself, commences. There is grievous mismanagement in this, to which Mr S. had alluded in a former lecture, and thereby accounted for the great mortality of infants. A few simple rules might be got by heart by all females. Avoidance of cold water and cold, for the infant's languid circulation does not yet admit of treatment to make it hardy, as it is called—cleanliness, dryness, and habituation to regular recurrence of its wants—the nurse's milk for food, if possible for eight months, all other food being unsuitable—after weaning farinaceous food, such as bread, potatoes, arrow root, &c.,—no animal food till infancy is nearly at an end, and then of tender consistency and in small quantity. As was said of the food of the mother before the child's birth, the same may be said of that of the nurse who suckles it. That should be light and digestible though generous; she ever keeping in mind that every error of hers tells immediately on



the child that draws its nutriment from her. Let the child be loosely clothed, warmly in winter, coolly in summer, without swaddling; give freedom to its limbs, but avoid placing it too early on its legs. Physical education ought to be continued through childhood, youth, and manhood, till the body is brought to the utmost degree of perfection, in all its functions, of which it is capable. The improvement of all the systems and functions of the body may be called the education of these. It is an important aid to physical education to inform the mind on the subject of the functions of the body, and the rules for preserving its health. Under physical education come, athletic and gymnastic exercises, walking, running, leaping, swimming, riding, climbing, swinging, skating, dancing, fencing, and, we may add, English cricket and Scottish golf. A complete system of education, furnished to all by the nation, would give the means of the best and most essential of these to the children of the humblest; and by the full development of the body which would thence result, that beauty, which the Creator intended for all, would be restored, of which ignorance, over-labour, unwholesome food, foul air, and, above all, spirituous liquors, have robbed so many, and stinted the race of its fair proportions. He would, however, caution against the encouragement of gymnastic exercises of too violent and hazardous a kind; great leaps, laborious climbing, severe swinging by the hands, and such like, have often proved fatal to weakly boys, and strained and ruptured even the strong, to their disablement for life.

With moral education, the learned lecturer said, he had been busy in nearly the whole of the preceding lectures; for when he described the faculties called feelings in their nature, their uses, and abuses, he was necessarily pointing out to parents, and especially to mothers, the proper and natural education of them. A recapitulatory summary may be given in a few words. Being yourself what you wish the child to be, for this is indispensable, otherwise you are utterly unfit to undertake his education; possessing, and therefore setting the better example of, moderation in food, temperance, patience, gentleness, open confidence, regulated love of gain, proper regard to character, and humility, the whole crowned by benevolence, justice, and piety; devote all your watchfulness and all your energy to cultivate the like graces in your pupil. Content not yourself with even precept upon precept, line upon line, but *practically exercise* him in them all. It has been well said that benevolence requires an apprenticeship as much as shoemaking. What a glorious enterprise is here!—what other in life can compare with it in value and importance! To rear the tender thought, the young idea, is a noble, as well as delightful, task; but even that shrinks into nothing compared with theirs who “fix the generous purpose in the breast;” in other words, who, having regulated all the inferior feelings, have brought benevolence and justice to their highest practical activity, as motives of human action. Yet this he must do who undertakes to realise the “new-fangled” education, and he must pursue the object steadily for years. Mr S. said he would not stop to consider the effect which a positively vicious course of life is calculated to produce on such of the young as witness it. There is bad example enough far within the circle of positive vice. Such are the use of offensive and uncivil language, wrangling, domineering, low and sordid habits of all kinds. If parents and the other grown-up members of a family, do not restrain themselves from all such faults in presence of

children, there cannot be a doubt that the children will likewise be addicted to them. There is not the least need for ever using towards children any language which might not be addressed by a well-bred person to a perfect equal. All commanding, dragging, and much more, all violence exerted for the purpose of managing or punishing a child, are unmitigated errors and evils. A child has feelings to be wounded or roused up into contradiction by harsh usage, as well as any grown-up person; and it is well known that such means are not serviceable for gaining any end with our fellow-creatures. Civil treatment will succeed with a child as well as with a man. Such treatment will not *spoil* a young person; it will only tend to make him a rational being, instead of a wrangler or a tyrant.

The training of our moral nature, for the due performance of our part as members of society, is that branch of education which all, who have reflected to purpose on the subject, consider as by far the most important. Whatever be the degrees of intellectual attainment, it is imperative for the good of society that all shall be moral. Intellectual failure is, at the worst, stupidity and ignorance—certainly bad enough,—but moral, is social annoyance, vice, and crime. The circumstances in which the being to be educated is placed, is of the last importance. He should breathe a moral atmosphere. This *education of circumstances* is unfortunately not always within the command of well-meaning parents. It may often happen that a poor though well-disposed man is obliged to live in a part of a city where his children can only breathe moral contamination. This truly is a great hardship, and just one of the reasons why every effort should be made to promote a universal improvement of society; but it can rarely happen that some arrangements cannot be made of a character likely to operate favourably on the young persons who are the objects of our care. Infant schools, to which Mr S. said he was presently coming, are of this description. In moral training, all temptation should be removed. It is a gross and mischievous fallacy that unless temptation be presented to the young they will never be trained to resist it. The inferior feelings should be left as quiet as possible; for temptations, by presenting their appropriate objects, only tend to excite and strengthen them.

Besides these means of moral education, we must not forget *precept*. A good maxim or advice seasonably given, seldom fails to move the young. Nay, even when disregarded at the time, like seed too deep under the earth to germinate, which, when accidentally brought to the surface, will yet spring and grow, the good lesson may revive in the mind, and tell to the individual's advantage in after life. With children, moral precept is best conveyed in tales and stories; always, however, leaving the listener himself to find out and apply the moral, which many children are very acute in doing. This is the course in a well-conducted infant-school. Mr S. referred to the *Moral Class-book in Chambers' Course*, for many well-chosen examples, together with a selection of moral maxims from Scripture and other sources.

Mr S. had thus briefly gone over the natural means of cultivating and forming the moral character of those intrusted to our hands. And these natural means are in reality means of divine appointment. But the most powerful means of modifying human character is that other revelation which is disclosed in the pages of Scripture. As soon as this can be made intelligible to the young, it should be imparted, not under those

rudely familiar circumstances which too often attend religious education in the school-room and at home, where the child is conscious of little besides a struggle to commit certain texts and dogmas to memory; but in the quiet of confidential converse, when the thoughts are called home, and the soul is open to awe, love, hope, and all the gentler emotions of our nature. Then may we hope to convey some just impressions of the grand yet tender relation in which man stands to his Creator, his destiny on earth, and the appointments for the future. Then only may we hope to impart just feelings with regard to the inscrutable scheme on which the weal or woe of an eternity depends. It is obvious that, if we succeed in these things, we must awaken in the moral nature a self-sustaining influence infinitely more powerful than precept, example, training, and all the other natural machinery of a moral education. Yet it should never be lost sight of, that neither means will singly be operative. Upon a mind which has been left rude and unregulated, the efforts which ultimately take the name of religious education can make little impression. The words which have been learned will probably remain only as words, without producing any real religious feeling, much less any improvement of conduct. Indeed, both the morals and the intellect must be cultivated to a considerable extent, before religion can be anything but a passing sound. There must be a prepared intellect to understand it, and prepared moral feelings to give it a reverential reception, and entertain its behests in the spirit due to them, not to speak of acting upon its precepts.

To recapitulate—the moral nurture of the young is to be accomplished by a variety of means: first, by placing them in a pure moral atmosphere, presenting what is good and nothing evil of human conduct before their sight, familiarising them with every sound precept, and giving their various feelings due regulation, exercise, and training; next, by imbuing them, under the circumstances most calculated to be effective, with sound religious truths. Mr S. added some express directions.

Anticipate and prevent fretfulness and ill-temper, by keeping the child in good health, ease and comfort. Never quiet by giving to eat, or by bribing in any way, still less quiet by opiates. For the first few months avoid loud and harsh sounds in the hearing of children, or violent lights in their sight: address them in soft tones; do nothing to frighten them; and never jerk nor roughly handle them. Avoid angry words and violence both to a child and in its presence—by which means, a naturally violent child will be trained to gentleness. Moderate any propensity of a child, such as anger, violence, greediness for food, cunning, &c., which appears too active. Show him no example of these. Let the mother be, and let her select servants, such as she wishes the child to be. The youngest child is affected by the conduct of those in whose arms he lives. Cultivate and express benevolence and cheerfulness; in such an atmosphere, a child must become benevolent and cheerful. Let a mother *feel as she ought*, and she will *look as she feels*. Much of a child's earliest moral training is by looks and gestures. When necessary, exhibit firmness and authority, always with perfect temper, composure and self-possession. Never give the child that which it cries for; and avoid being too ready in answering children's demands, else they become impatient of refusal, and selfish. When the child is most violent, the mother should be most calm and silent. Out-  
-screaming a screaming child is as useless as it is mis-

chievous. Steady denial of the object screamed for is the best cure for screaming. In such contests, witnesses should withdraw, and leave mother and child alone. A child is very ready to look round and attract the aid of *foreign* sympathy in its little rebellions. Never promise to give when the child leaves off crying: let the crying be the reason for *not* giving. Constant warnings, reproofs, threats, and entreaties—as, *let that alone—be quiet—how naughty you are*, &c., all uttered in haste and irritation, are most pernicious. No fixed or definite moral improvement, but the reverse, results from this too common practice. Watch destructiveness, shown in fly and insect killing, and smashing and breaking, quarrelling, striking, &c. Never encourage revenge. Never allow a child to witness the killing of animals. Counterwork secretiveness by exposing its manoeuvres. Regulate notions of property—one's own and another's. Never strike a child, and never teach it to strike again. Never tell a child to beat or threaten any animal or object. Corporal correction may be avoided by judicious substitutes. Set an example of cleanliness, order, punctuality, delicacy, politeness, and proper ease of manner. This is better than *teaching manners*, as it is called. Inculcate early, and manifest in yourself, a delicate regard for the rights of others and their feelings, in contrast with selfish vanity, arrogance, and exclusive attention to one's own ease, comfort, and gratification. Prevent all indelicacies, and slovenly habits at table—touching the utensils, stretching for what is wanted, sitting awkwardly, &c. Study early to gain a child's confidence by judicious sympathy in its joys and sorrows. Have no concealment with it. Govern by love, and not by fear; the contrast between children governed by the one and the other is truly instructive. Never forget that kindness is power with man and beast. *The Arab never strikes his horse*. Cultivate truth, justice, and candour in the child, and manifest them in yourself. With a child whose firmness is apt to run into obstinacy, never contend; in doing so, you aggravate the feeling by manifesting the same feeling in yourself; and by further showing your combativeness, exciting the child's opposition. Divert the child from the object, and put in activity its benevolence, justice, and reason. Never frightened to obtain a child's obedience: threats of hobgoblins, and all false terrors, are most injurious in their direct effects, and, being afterwards discovered to be falsehoods, operate most immorally.

Mr S. now proceeded to *Intellectual education*. Besides faculties by which he *feels*, several of which had been considered, man has faculties by which he *thinks*. These are divided into those by which he *observes* and those by which he *reflects*. Intellectual education addresses both. This it does in two distinct ways—it *trains and strengthens* them, and it *informs* them. The old education was nearly limited to the latter. The new education, having the advantage of knowing what the intellectual faculties are, can, by exercise suited to them, improve their power. It considers less what it *puts in* than what it *draws out*—less the actual communication of knowledge, than conferring the power of acquiring it. Now in the very act of exercising the intellectual powers, much knowledge is gained. The old system addressed almost exclusively one power—verbal memory. It gave an education of words, which may be called the *Nominal* system. The new addresses all the intellectual powers; for it gives an education of *things*. Nature consists of things—of existences—words are merely names for these. Sensible that words only were imparted, some

of the more improved old school began to explain the words, and boasted much of the *Explanatory* system. This was a step certainly, but the new educationists go farther, and *show* everything they name and explain, and called their system the *Exhibitive*. It is plain that the material creation was meant to be perceived by us, not merely named and explained; and in this truth alone lies the whole merit of the advance which, in intellectual education, the new system has obtained over the old. Its rule is "*never talk of anything to a child which you have not first shown to him, either in itself, a model, or drawing.*" Intellectual education should begin with the very first days of existence, whenever the senses and internal observing powers are shewing symptoms of beginning to act. Here is occupation for an intelligent nurse. She may improve the seeing, hearing, touching, smelling, and tasting, all the five senses, of the child, by constant exercise upon their proper objects. She has plenty of time for it, if keeping the child is her sole business; and even a mother who must share that duty with many others besides, may have many moments to exercise the child's eyes and ears on sights and sounds at different distances. These two senses require delicate care at first; bright lights, with the new born babe, and loud sounds, are both dangerous to seeing and hearing.

The observing powers should be exercised; so that the child may see and know what is before and around it. The want of observation is an extremely common fault. Many people go through life missing four things out of five which have come in their way. To have our eyes about us, as it is expressed, is a great recommendation. What lamentations come from housewives that their servants never see, or hear, or see, or smell, anything—for the last is important—till their mistress points it out to them. Early education of the senses and observing powers would have prevented such defects; had their mother or nurse, in their infancy, exercised them in this fashion—"look here," "see this," "observe that," "feel it, weigh it, look at these colours, name them, smell that flower, &c." The contrast in after life between children so trained and those who never observe anything, would be both striking and instructive.

At two years old the child should be introduced to the infant-school, to be presently described. There he will be regularly trained to observe and know all things within the scope of his power. *Lessons on objects* will there be given, in a series for four years, till he has gained a great deal of knowledge of material things, their qualities and uses—knowledge of immense value to him in life. Mr S. described the mode of giving lessons on objects, which he illustrated by selecting as the object a piece of glass. This is put in the child's hands, he looks at it, feels it, looks through, breaks it, &c., and thus learns its appearance, transparency, brittleness, &c., and its use by seeing it in the window, a mirror, a tumbler, &c. He pronounces its name, spells it out in letters, and reads it printed, and thus, by what is called the *Incidental* method, is learning all about it at once, nominal, explanatory, and exhibitive. This has only to be carried on to embrace the whole of knowledge. Without a task, the child insensibly gains a great deal of knowledge, and finds himself able to read, he scarcely knows how. In the infant-school, besides, he has gained in the same insensible way—simple geography, arithmetic by means of the ball frame, the pence table, weights and measures, letters, syllables, words, lessons in simple natural history, of animals,

plants, and minerals, with much information and much moral benefit from stories well adapted to his years. Music in its most valuable branch—singing—may then be begun, and the power of singing at sight from notes, gradually imparted.

At six years, the infant-school concludes; and the child is transferred to the juvenile, or more advanced, seminary, where he ought to remain till fourteen. During these eight years, a fair knowledge may be obtained of geography, arithmetic, drawing, singing, mathematics, mechanics, chemistry, natural history, civil history, political economy, logic, mental philosophy, and religion or theology. Now, said the lecturer, these are but the names for the various kinds of knowledge which constitute the creation of God; and it is a mere prejudice, arising out of our habits of thinking, and from finding many of these branches taught only in colleges, that they are unsuited to the young person whose destiny is labour. The Maker of that young person has given him faculties to know his works, and it is presumptuously to decree that these faculties have been given in vain, to refuse to any human being their proper aliment. This is the answer to the question, Is all this to be given to the working classes? When he (Mr S.) answered this in the affirmative, he conditioned that much collateral improvement in the state of that class shall have taken place; that their labour is better regulated and much abridged, so as to give them leisure; and above all that their labour, their stated labour, shall not begin till fourteen years of age. This is nature's period. The muscular frame is not knit till then; it is seriously injured by premature toil; but nature points out the proper occupation of the previous years by presenting to us the faculties for acquiring knowledge, then in their greatest power and keenest appetite. This the old system would ridicule as over-educating the working-man, and setting him above his proper vocation. Nothing can be more fallacious. The well-educated workman is the best, the most skilful, the most industrious. The evidence collected by the indefatigable Mr Chadwick has set this question at rest. The best workmen, the best soldiers and sailors, are the educated men—the reading men, in other words, the men who have best used their faculties and stored them with most knowledge. I know working men, said Mr S., who have studied all the subjects I have enumerated, and they are the best workmen I am acquainted with, and the most respectable and happy men.

Another question savours of the old school. Is all this education to be given to females? The answer is—certainly, and for stronger reasons if possible than to males. Mr S. hoped he had shewn his views of the soundness of this opinion, during the whole course of his lectures, when he addressed every point of right training of the faculties especially to the female part of his audience. There is no estimating the importance to mankind of well-educated mothers. He had alluded to the brief but powerful answer of Madame Campan to Napoleon, who, when asked by him, what was necessary to educate the French people, answered "Mothers!" The mother is the earliest educator of the senses, the perceptive powers, the animal impulses, the moral feelings; she is the former of the future man. What are the teachings of the greatest philosopher to this!—What would they be without it! (Applause.) Mr S. would take up the subject of schools, especially infant schools, in his next lecture.

## LECTURE XIII.

(From the *Edinburgh Weekly Chronicle and Scottish Pilot* of March 9, 1844.)

Having, in the preceding lecture, given a brief sketch of the *principles* of elementary education, the learned lecturer would now add some observations on the *mechanism* for education—the schools themselves. After the child has had the benefit of good nursery training from birth till two years of age, its first school should, beyond all doubt, be the *Infant-school*. This has been well called one of the most important inventions of modern time. Under the old system, the child was five or six years old before he was sent to school; the reason being that that age was considered young enough to *begin to learn to read*; and multitudes who have paid no attention to the subject of infant education, and utterly misconceive its objects, never cease to deride the “nonsense” of beginning education earlier. Those who are better informed, and look to the moral training of the infant-school system, compared with which reading is a consideration utterly insignificant, know well that if moral training be delayed till five or six, may be not commenced, as had been already often observed, in the nurse’s arms, the chances of attaining its important end are much diminished, if not entirely thrown away. What a stock of evil for life may be accumulated before six years of age! How much increased may be the difficulty of subsequently diminishing and entirely removing, if the last be possible, the offensive heap! What would not be the gain to society if the sensual, the violent, the cruel, the demolishing, the fraudulent, the covetous, the vain, the proud, impulses of mankind were early repressed, and the faculties, which these pervert, regulated to their destined propriety; while the just, the benevolent, and the pious, sentiments were cherished and strengthened! What would not be the gain—individual, domestic, local, national, compared with the animalism and selfishness to so immense an extent deforming human affairs. “Dreams! dreams all!” say the men, and “they are legion,” who lack faith in the laws which govern the moral world; because, in *their* education and reading, they never heard of them. “As long as human nature is human nature,” so runs the slang “you will never make a better of it.” What an insult is this to the Author of human nature, who decreed a “law in the mind” to rule “the law in the members,” and who decrees nothing in vain; and this insult offered not seldom by men who are loud religious professors, but have failed to observe that the essence of Christianity is *really* and *practically*, not merely theoretically, to

mortify all selfishness, and bring forth the fruits of the Spirit, which are so many varied terms for justice, benevolence, and piety. The human-nature-despairing argument proves too much; Christianity demands more still than natural ethics; and, if their reasoning be sound, must therefore all the more be a dream. Let us then hail every means, internal and external, of principle and mechanism, to educate the feelings, to improve the moral nature of man. (Cheers.)

An infant-school is an assemblage of from fifty to a hundred and fifty children, from two to six years of age, in a large hall, well ventilated, and sufficiently warmed in cold weather—for nothing undermines health more than the chills of ill-warmed schools—with a piece of airing or play-ground attached; in which last it is essential, both to health and moral exercise, that the children should spend at least half the school hours. The hall should be as neatly fitted up as the funds will permit, from which a lesson of neat and comfortable accommodation may be impressed; while its walls should be adorned with pictures, models, designs, maps, and maxims in large print—religious, moral, and prudential—with endless curiosities and wonders; all forming the *material* of useful exercise and solid information. With these displayed in a light sunny hall, an infant-school room will be a cheerful, pleasing, and, to children from poor dwellings, an attractive and elegant resort. An apparatus of lesson posts, ball frame for arithmetic, black board for illustrative figures, &c., are essential to an infant-school, with a collection of objects for lessons—natural, artificial, and curious. The playground is a level smooth dry space, surrounded by a broad border stocked profusely with choice flowers, and girt by a fringe of strawberry plants which bear their fruit in its season, and fruit trees on the walls; as it is part of the practice of the place to respect flowers and fruit, and hold them sacred from plunder or the slightest injury. The circular swing, wooden bricks for mimic building, with a few pets to exercise kindness to animals, should all be established in the playground. While a good supply of water, and arrangements such as to habituate to cleanliness and delicacy—points requiring the strictest watchfulness, as going deep into character, moral as well as physical, and essential to self-respect and social comfort—complete the material establishment of an infant-school.

For a numerous infant-school, two teachers, male and female—the better if man and wife—are desirable. If one teacher only can be afforded, the attentions called for by the younger infants determine that that shall be a female. The teacher of an infant-school requires a union of qualities which is not found in every one who courts the situation: although candidates often ignorantly plead that they ought to be down to an infant-school, having taught a more advanced. (Laughter.) He (or she) should possess

a gentle and affectionate character, unlimited patience, unflagging cheerfulness and vivacity, without which the attention and interest of young children cannot be sustained. He must be well-informed, and have the rare accomplishment of making what he knows intelligible to those who know nothing; and attractive to them by exciting their wonder, pleasing their fancy, and enlisting their benevolence and veneration. He must combine—and it is not easy—firm and discreet management, with manners and movements of almost infantine playfulness. A perfect infant school teacher, said Mr S., is a treasure—a pearl of great price. When will the age be intelligent and moral enough to place him on the elevated place he merits, and reward him, instead of starving him, with an adequate remuneration? It cannot be matter of surprise that after its alarms on its first introduction have subsided, the infant is delighted with its novel position in the school. The previously habituated and trained children are invaluable “tame elephants” to the little wild ones new caught and sent in. Active manual exercises, keeping time to music, have been known in a moment to astonish and pacify the new comer, to set his imitation to work to do the same thing, and to reconcile him to his new situation in an hour or two, so as to bring him back next day a willing and delighted denizen of that to him most wonderful and most attractive place. The *moral* gradually and insensibly operates upon him like a charm. He sees no ill manners, witnesses no coarsenesses, cruelties, or nastinesses; hears no loud noises or bad language; on the contrary, all is quietly kind, affectionate and cheerful between master and pupil, pupil and master, and pupil and pupil—all is honest, open, confiding, truthful; no blows, no scoldings, no fightings, no cruelties. All, too, are busy, and engaged; there is no listlessness in an infant school, no ennui, but all activity and the pleasure which activity never fails to produce. Seated round the room, standing in groups round a lesson post, with a board hung upon it, with the pictures of objects to be explained by a little monitor, or assembled in an ascending gallery, like a flight of steps, seating the whole school visible at once to the teacher, and all engrossed with his teaching in what is called the *Simultaneous Gallery* system—itself an immense improvement of the new education compared with the old, which, when teaching one individual, left all the rest listless and inattentive—the children are engaged intellectually for half an hour, it should not be more; after which they are some time in the playground, to be summoned again by a little bell, when they return cheerfully into school and resume their order, quietness, and docility. In the play-ground the children are superintended by the teacher; for there is the most important part of the infant training, the *intercourse among the pupils themselves*, the regulation of which is the paramount object of infant training. Important as the playground is to physical training, its moral results render it really the infant school. No establishment can call itself an infant school without playground. Mr S. went on to show the working of a well-ordered infant school, and took for his example the Model School of the Edinburgh Infant-School Society, well known as situated in the Vennel, Grassmarket. Lessons are given, often illustrated by narratives, to prevent prejudices, fallacies, tyrannies, cruelties, unfairnesses, selfishnesses, bad habits, &c.; such, for example, as love of war and passion for military glory, national antipathies, religious bigotry and intolerance, false sayings, concealed hasty judgment,

contradictions, self-exaltation, depreciation, self-defeating, tendency of pride and vanity, jealousy, grudging, envying, detracting, obstructing and annoying fair opponents, want of candour, tyranny, swaggering, provocation, derision, annoying the imbecile, frightening, practical joking, witches, ghosts, superstitions, gambling, cruelty to animals, demolishing inanimate things, stone-throwing, nuisances and nastinesses, rudeness and incivility, evil-speaking and gossiping, drunkenness, &c.

Prudential attentions are likewise much pressed on the children—such as care of fire, as regards both person and dwellings, with illustrations, importance of fresh air to the lungs and blood and health, and effects of foul air; ventilation of the school room, dwelling-house, bed-clothes, &c.; muscular exercise, cleanliness in person, clothing, and dwelling, with regular ablution of the whole body; independence and disdain of pauperism, provision in youth for age, sobriety, with the miseries, physical and moral, of intemperance. On this last vital subject, lessons, illustrations and incidents are extremely frequent, so that an impression is made *against* the practice of spirit-drinking, founded on knowledge of its fatal effects. Seeing that multitudes addict themselves to drinking in ignorance, nay are led to it by others under the belief that it is a wholesome invigorating practice, specific lessons are given and examinations held upon its physical effects, its moral effects, its destruction of character, its ruin of the peace and prosperity of families, its consequences to society in fires, shipwrecks, and other occasions of loss of life and property, and last and greatest, as the inductive cause of a lamentable extent of crime itself.

The teacher keeps a record of incidents to prove the good effects of exercising kindness and consideration for others, in opposition to reckless mischief, hard-heartedness, and cruelty; vices which render so many of the uneducated classes dangerous; the good effects of exercising honesty and truth, to the end of superseding another great branch of criminal jurisprudence; and the satisfactory effects of governing by love and not by fear, and that consistently with the most perfect order and discipline. Mr S. related some beautiful and even affecting incidents on these several heads, evincing, in the children, tenderness to animals, which the old-system children tortured and killed; kindness to each other, and attachment to their master; generous consideration for an idiot child placed in the school, and with happy results, showing that even the imbecile may, by proper and suitable treatment, be improved; self-denying respect for the flowers and fruit in the play-ground; restoration of halfpence and other property found; and perfect compatibility of a descent in the teacher to the playfulness of infancy, with order and discipline. On the last point Mr S. read the following passage from the number of *Chamber's Educational Course* on infant education. “A parent came one day to the school expressly to be satisfied on the puzzle, as he said it was to him, how a *schoolmaster* could render himself the object of love. The teacher requested him to remain and see how he treated his pupils. He did so, and witnessed kindness, cheerfulness, fun that never flags, while at the same time he saw discipline, obedience, and order. The children went to the play ground, and to the amazement of the visitor, out ran the teacher among them, calling ‘hare and hounds!’ He, being the hare, was instantly pursued by the pack in full cry round and round the

play ground; when taken and sufficiently worried, he rang his little hand bell for school; instantly the little bounds quitted their prey, rushed into school, the door being scarcely wide enough for them, and within a minute were as still as a rank of soldiers, seated in their gallery, and busy with their pence-table. The visitor went away with a shrug, muttering, 'Na! the like o' that I ne'er saw.' Pages might be filled with anecdotes illustrative of the beneficial effects of the system in preventing the numerous fears, follies, discontents, envyings, and prejudices which render the ignorant and untrained so intractable.

Wishing to have the evidence of the parents on the effect of the training on their children's general character and conduct, a circular has been once or twice sent round requesting letters on that head. Many have been received, with the most grateful assurances of great improvement upon children previously dirty, idle, obstinate and worrying; who were a nuisance at home, but who were now the chief pleasure of the domestic circle. These letters will be found in Chambers' volume, before referred to. Many of them are to the following purpose: "Mrs W. did not write, but called at the school to bear her willing testimony to her boy's change of character since he attended the school. He was previously a stubborn wilful boy, and took twenty biddings; he now obeys with one, and that cheerfully." The letters, without exception, answer another question favourably, that attendance at the infant school has no tendency to diminish the children's affection for their parents and friends. Whether, said Mr S., we consider the child's future happiness as an individual, his acceptableness and comfort in the domestic circle, his safety and usefulness to his neighbourhood and country, infant-school education cannot be too highly prized, too zealously encouraged, or too ardently sought after. When it is universal in this country, and the time for this blessing is on the wing, a generation will arise as superior to the present as the present is superior to a generation of Hottentots. (Cheers.) When the time shall come—and come, however distant, it will—when the whole human race shall be educated on the same principle, war itself would lack fuel in human passions and human folly, and all obstructions to the Christian reign of good will and peace on earth be forever removed. (Loud cheers.) Now, continued the learned lecturer, these cheers, however sincere, are not enough. Several infant schools exist in Edinburgh. Heriot's Hospital has erected them, as have two of the congregations of the Establishment. He could best recommend that one which he knew best—the infant school in the Vennel. It is a seminary founded on the broad basis of religious impartiality, excluding no sect by requiring the inculcation of the doctrinal opinions of another. It would not force the gospel on a Jewish child. (Cheers.) Its earliest lessons of God are of his wisdom, power, and, above all, his goodness. Every good the infant recognises is from him, and gratitude and love fill his young heart. Scripture is connected in his mind with privilege and pleasure, not with tasks and tears. From its simpler histories, he himself draws moral conclusions. His first knowledge of the Saviour is as the doer of boundless good, till he associates his very name with all that is wise, benevolent and merciful. Who can wonder that such religious impressions take fast hold of infancy, for they are comprehended and felt. The teachers have concurred in their information to Mr S. that when a choice is

offered to the children of a scripture story or a common one, the show of hands is always for the former. Nevertheless, continued he, the infant school—for a trifle offering in its first and most essential stages, an education, which the prejudice of an ill educated society yet denies to the children of wealth and rank—is little more than half full. He was aware that the Vennel is a distant locality to many of the working classes, central though it be to a large population much degraded, but from whom even its small fee cannot be obtained. He knew the difficulty of sending an infant of two years of age thither from the other extremity of the old town. A national system alone will plant infant schools to suit all localities. Yet, by the aid of older children as guides, the youngest might be brought, and after six hours, during which it is especially safe, again called for. The object is well worth a great exertion, which it will amply repay. Often had he, Mr S., pleaded the cause of infant education with legislators, statesmen, and even ministers of state. Why is there an hour's delay in planting these over the length and breadth of the land? Why should not sectarianism, which is the curse of this country, the greatest obstruction to religion itself, come to a truce upon the harmless ground of the moral exercise of infants? What dogma could any of them peril with infants, to whom all dogmas are incomprehensible? "Deeply responsible withholders of national education," said the learned lecturer with strong feeling, "authors, in the eye of offended heaven, of the wide spread degradation and misery—aye, abettors of the crime, which your obstructiveness perpetuates, upon which the sad experience of three centuries proves as clearly as day that your teachings make little impression, at least forbid not little children to meet on the common ground of practical honesty and mercy; that yet another generation may not be abandoned to a condition deeply disgraceful to a Christian land!" (Loud cheers.) Again and again he would repeat to his present audience, and to all who may read his reported words—eagerly, gratefully, embrace the infant education, niggardly as it is, which is already within your reach. You cannot too highly prize the infant-school. (Applause.)

Conditioning, as he had done, that elementary education shall continue till fourteen years of age, and that the infant-school period is from two to six, a regular system sustained by the nation—for it is in vain to look for it to individual, or even extensive co-operative effort, short of national—will provide in every parish—for in every parish there must be an infant school—a juvenile or more advanced seminary, which, to save roofing, may be the upper hall of the same building, entering from the other side from a separate playground of its own, so as on no account to mix its pupils with the infants. The change to the little six years old will merely consist in going up stairs. He will insensibly take his place and find his share in the pursuits of the "upper-house," which will scarcely be a sensible advance on what he has left, although the commencement of a much higher progress. The same moral training, preceptive, imitative, and practical, will be his daily experience till the last moment of his attendance—the lessons only assuming gradually a higher character, ennobled with loftier sentiment than as an infant he could be brought to feel, and more and more adorned with appeals to his idealism in the refinements of taste and the beauties of poetry. All this may be effected incidentally, while much besides is going on. The Inci

*dental* method is one of the triumphs of the new school. Many pursuits, from their alliance, aid, instead of suspending or hindering, each other. He had already given as an example the simultaneous conveyance of several points of knowledge when teaching by the *calisthenic* system, the nature, properties, and uses, of some material object, such as, its name pronounced, its name written, its name printed, or reading. In the same way its grammar as a part of speech, and the parsing of a sentence where it occurs. He had already, in his preceding lecture, detailed the successive steps of a complete elementary education; he was now only called upon to describe the school where it would fall to be carried on.

The learned lecturer said he was a zealous advocate for another new-fangled notion, which on its first announcement absolutely horrified the old school, especially the good ladies of it, and that was that the boys and girls, who are together in the infant school, shall go up stairs to the juvenile school together, and never lose sight of each other till they both leave school for good and all. How indelicate! how improper! He would ask why? wherefore? how? and pause for a reply. Under the old system, where character was deformed, there might be indelicacy and danger, and where these were, it was not separating the sexes that would put an end to them. But the better manners and purer thoughts of the new system, and, above all, the ceaseless occupation in school, will give to the joint schooling of the sexes the good of a legitimate and innocent rivalry, and the refinement which their regulated intercourse never fails to produce. The two sexes never can be more safely together than engaged in the duties of a well-regulated school. They are together around the domestic hearth, together when they worship in the house of God, together in their holiday meetings, at the festive board, and in the merry dance; and that they should only meet for mutual corruption when, under the guidance of a kind and enlightened teacher, they are exercising the noblest feelings, and reaping knowledge from the wonders of God's works, is a notion more preposterous than any that has lingered in the same prejudiced and ignorant quarter. Mr S. added that he did not entirely depend upon *a priori* argument for this his conclusion. He had been one who had fought this very battle in one of the largest seminaries in Edinburgh, the Lancasterian school in Davy Street, of which he has long been a director. After much opposition the point was conceded to the extent of a trial. The results were so satisfactory of an occasional re-union, that prejudice gave way: the girls, above 300 in number, were put under the superintending tuition of the excellent teacher of the boys, Mr Dun; the two sexes met daily—not promiscuously, which was never meant, but in classes. The improvement on the girls was great and well marked, while the zeal of the boys was much increased, to the effect of a decided improvement on the general character of the school. Mr Dun is a teacher of the "new-fangled" school, and a credit to it; and Mr S. strongly recommended his school as a step for the pupil who had just left the infant school. He, Mr S., would only add that the meeting of the sexes, which he advocates, should be during the well-regulated decorous hours of the school-room alone. The playground of the girls should be scrupulously separated from that of the boys, with distinct entrance and exit to it, and to the school room above. The propriety of this arrangement, for many reasons, must be obvious.

At fourteen the young people intended for manufacturing labour, in any of its varieties, have arrived at an age when they may engage in it as a regular vocation; but they are not thereby to conclude all association with the world of mind and feeling, of science and literature, into which their school period introduced them. Assuming, as he was entitled to do, that society has become more moral and intelligent than it yet is; that either heartless money-getting has suffered mitigation, or improved machinery has fulfilled its best functions, the abridgement of hoidly labour, and the saving of time for something like the enjoyment of life for the artisan, without either abridging his fair gains or society's enjoyments he will still devote himself to subsidiary improvement, in reading, and listening to popular instruction in the various branches of science and literature. In Edinburgh the artisan has an invaluable resort; for in the School of Arts, he may study physics, mechanics, and chemistry as perfectly as he could do within college walls; and he cannot do so without raising his character as a workman, and advancing his interest and success in life. Mr S. knew several artisans who were as well informed in the branches of science above named as any student in college; and these men had not failed to turn their knowledge to account, and thereby raised themselves in their trade and in society. Such men become the intelligent, useful, trusted, suremen in works, and very often partners in the concern. Mr S. received a communication from some member of the School of Arts, suggesting the expediency of his making from that place an earnest appeal to his audience on the subject of that institution; the growing indifference of the working classes to its benefits, being matter of observation and regret.

Connected closely with this subject is the abolition generally of long hours. When on the subject of the abuses of Acquisitiveness, he (Mr S.) had commented on its mercilessness. That feeling resists all improvement which even perils its gains. It is nothing to it that bread is dear, if "flesh and blood be cheap." By the joint operation of machinery, and the increased skill and industry of an educated population, the time necessary to supply to society all the conveniences, comforts, luxuries, and elegancies of life must be greatly abridged, and leisure accorded to the sons of toil for self-improvement and the enjoyment of life. In this vast class he included not only the producer but the salesman—not only the artisan but the shopman (cheers), and all other overwrought labourers. He hailed the present agitation on the subject, only astonished, as he certainly was, that the old slavery, from which no one derives good, though many much evil, should find a single advocate in the present age! He would encourage his hearers, and all others interested, to persevere in this as in other salutary movements. The object is right and will triumph. (Loud and long continued applause.)

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## LECTURE XIV.

(From the *Edinburgh Weekly Chronicle and Scottish Pilot* of April 6, 1844.)

Mr Simpson, before proceeding to the proper subject of the night's lecture, was listened to with much interest in giving an account of his late brief but effective visit to England; where, in Liverpool, Manchester, and Preston, he had, to large audiences, detailed the sanitary, economical, and moral movement, now producing effects of so much promise among the working classes of Edinburgh, and spreading to other towns in Scotland; and where he had succeeded in inducing the formation of committees to carry out the same views; commencing with an agitation for cheap baths, as a substantive object, and a good foundation for farther improvement in the condition and character of the working classes. He (Mr S.) had hailed the bath movement, on account of its having brought the different classes together with a more unequivocally friendly feeling to each other than they have exhibited for the last half century. (Cheers.) He knew and deplored that while there were some of the richer classes, who, under the influence of old prejudices, were pleased to ridicule "the working man's bath," and many more who hold back their mite from so good an object, on the plea that it would not succeed,—the surest way of verifying their prediction—he gloried in saying that neither the sneers of the one nor the fears of the other have found quarter with Royalty. The Consort of the Queen (loud cheering) needed no schooling to see the value of cleanliness to the physical and moral condition of the sons of toil, symptomatic as it is of the first move upwards to a higher moral position, in the great body of the people—no prompting to sympathise with the struggles of his humbler fellow-men. His bounty is princely. Its very amount proves his intuitive estimate of its object; but its motive enhances its value an hundred fold. It is that the poor man shall have that luxury than which there is none more real in his own palace. It is that when in his ascent to better things the poor man asks the right hand of fellowship, that hand should not be held back even by Royalty. It is the triumph of the poet's appeal, that such bounty—

"Is twice blessed.

It blesseth him that gives and him that takes,

Is mightiest in the mightiest, and becomes

The throated monarch better than his crown." (Cheers)

That excellent prince had in many ways endeared himself to his adopted country; but it may well be doubted if he has ever judged better, acted more nobly, or done more good, direct and consequential, than in this memorable instance. (Loud and long-continued cheering.)

Let us now proceed (said Mr S.) not ungracefully, because not unconnectedly, to the subject first in order for this evening's discussion—a brief description of that without whose aid princes would be poor men, but with whose aid they are raised to the highest pitch of worldly grandeur—the *Labour of the working man*. (Applause.) This it is that draws from the earth's bosom its varied vegetable produce—from the earth's bowels its mineral riches; and, by the multi-

farious appliances of form-changing toil, works these into the necessities, the comforts, the luxuries, the elegances, the splendours, of human life. Need we wonder at the high place assigned to labour in the affairs of men. Contemplate the aggregate labour of the British people—even for one year—and say if aught else in human achievement can stand a comparison with it. Look at its vast, its almost supernatural enginery; look at its boundless stores, in all their accommodation, finish, beauty, gorgeousness; look at its diffusion over the land, descending on our plains "in fatness from the dropping cloud," or wafted to foreign shores on the wings of a thousand fleets—to return

"With all the wealth that loads the breeze.

When Coromandel's ships come back from Indian seas."

Are the men who do all this—the labourers—degraded! (Much cheering.) Shall they be sneered at by those whom they keep in silken luxury, because to do it they themselves are bathed in sweat, and turn their eyes to the bath which they claim from their superfluity! Shame on the thought! But honour, in its radiance, to the men who, from the high places—aye, from the pinnacle of society—have the wisdom as well as right feeling, to shew, by their acts, that they value the labourer because of life's chief boast—his labour. (Great applause.)

It behoves the labourer to know something of the principles or natural laws which regulate labour. Mr S. could but afford time to touch upon them. Labour is distinguished into *simple* and *skilful*. What is the value of these respectively? The simple labourer, whose work, like that of the pick-axe or wheelbarrow, requires little or no previous training, must still be fed, clothed, and lodged. The expense of these his necessities is the first ingredient of the cost of labour. But there are other two ingredients—the maintenance of his children before they can work, and of himself in his old age. Labour must do these, or the young and the old would perish. Such is the natural cost of simple labour, and it will be found that by this measure the cost is practically adjusted. But there is a more valuable labour, which must be better paid than the simple, and hence another element enters into its cost—education, or apprenticeship. The tailor, shoemaker, carpenter, smith, printer, engraver, watchmaker, as well as the lawyer, physician, and divine, are educated at various degrees of cost, but all expensively both in time and money, for their callings. During his educational preparation he not only receives no wages, but he pays for his instruction. This remuneration, when he comes to practise his vocation, must hold a reasonable proportion to the sacrifices made, the cost, in time, maintenance, and money disbursed, of the preparation. There is yet another element in the cost of labour, namely the direct value of the labour to its employers. The advocate, for example, who pleads for property, character, or life, or the physician who removes a deadly disease, gives a greater value in ex-



change for their fees, than he who has only furnished a hat, coat, or shoes.

The remuneration of labour is called *Wages*.

*The demand for labour.* It is most important for the working man to know something of the laws which govern that demand; for from ignorance in this he has often been a great sufferer. Labour would produce nothing without being combined with *Capital*. Now the larger the capital the greater will be the amount of labour demanded. Mr S. explained this, and carried it out to its consequences. If the capital be too great for the number of labourers, the capitalists will overbid each other, and the price of labour will rise, and the labourer's condition will be prosperous. But the prosperity will invite labourers from other places where there is less capital than labour, and whose condition is therefore less favourable. When capital is below the proportion of labour, the competition is thrown among the labourers, who will underbid each other, and the wages of labour will fall. Children then will not be reared; disease, the consequence of privation, will thin the ranks of labour; emigration will lend its aid; and the proportion between labour and capital will tend to be restored. This principle of the proportion of capital to labour, is alike applicable to our own capital and that of foreign nations. The latter, it is well known, contributes to set the labour of our own country in motion; and if that foreign capital falls off, or, which is the same thing, is prevented by artificial means from reaching us, so far will our amount of labour be restricted; and if, by sudden revulsion, the accustomed supply is cut off, labourers must be thrown out of employment and distress inevitably follow. This country is at present suffering from this last mentioned cause.

So much for the demand; he came now to the laws that regulated the *Supply of labour*. This obviously depends upon the number of healthy human beings in the country fit for labour; and this number will depend upon the means of subsistence. When these are low, children will die, and likewise adults, by the sickness which follows privation; or their number will be diminished by emigration to countries where the population is less, and the subsistence more abundant. The next essential to the increase of population is the moral condition of a people. Vice desolates a country. It matters not what are the means of subsistence, intemperance and profligacy will starve the labourer's family. To increase, therefore, a people must not only be well fed clothed and lodged, but they must be temperate and moral.

These are the general laws of labour's supply. There are circumstances besides, which affect this supply in particular instances—such as the case or difficulty, the pleasure or pain, the safety or danger of particular employments, the amount of skill required, which lessens the number of competitors, the confidence reposed, the constancy or inconstancy of employment, that is, when we employ a huckster coachman, we must pay him for a proportion of the time he stands idle as well as that he bestows on us.

Now, such being the laws that regulate the demand and supply, in other words the wages, of labour, and bring them to their natural level, a question of vast importance to the labourer here arises—Can either the employers or the employed, by any arbitrary act or course of their own, permanently change these laws? In the nature of things, this is impossible; and all such attempts must be visited, in addition to failure, with much evil and suffering. In deplorable

ignorance of these unbending laws, the attempt has often been made by labourers to raise, by combination, the rate of wages. His hearers would anticipate that he was going to tread on the delicate ground of trades' unions and strikes. He hoped they knew him well enough to give him credit for candour and disinterestedness in treating this question. He was neither a capitalist employing labour, nor a manual labourer receiving wages. He was a looker-on, and as such, was not only impartial, but observant of the game of both parties. He did not question the legality of combination when it goes no further than striking work. To work or not to work, just as he pleases, is competent to every man. But the laws of God and man are violated the instant a working man, either singly or in combination, presumes to prevent another from working or not working according to his pleasure. Intimidation, threats, violence, are, in this matter, crimes of the deepest dye, and must be put down by all the power of the State. (Cheers.) It is not, then, the lawfulness, but the wisdom of combined strikes, when their object is to raise wages above their natural level, that he, Mr S., would now consider. One fact should be engrained on the working man's memory—*All the extensive strikers recorded have failed in their object, after producing great suffering.* They have failed, because they have worked against the laws of nature. There is a point, above which the wages of any trade cannot be forced. One of three results will follow the attempt to do so; 1st, New labourers will be employed; 2d, The trade will go to another place where it can be free; or 3d, It will be quenched altogether. Immense loss to the capitalist will follow these two last results; but the labourer will be utterly ruined by any one of the three. The havoc produced by great strikes among the working men themselves, might be proved by the history of every one of them. The most instructive are those of Preston in 1836-7, and Glasgow in 1837. The learned lecturer gave a graphic and affecting history of these strikes. The cotton spinners of Preston struck, although their wages, after all deductions, netted twenty-two shillings and sixpence a week per man. Many of them were coerced by intimidation and threats to join the combination. The employers offered an increase of three shillings and fourpence on condition of separation from the union. The increase and its condition were both refused. The spinners were not much above 600 in number; but their strike threw nearly 8000 persons out of work, whether these latter would or not. These were the piecers, the card-room hands, reelers, powerloom weavers, overlookers, packers, engineers. Now the spinners alone received support from the union; while all the rest were left to beg or starve. Beggary prevailed to a vast extent accordingly. In that extremity the mills were again opened; all the work people, but the spinners, rushed into them for work, but the absence of the spinners rendered this movement of no avail. Gradually spinners from other places, and some separatists from the union, began to work, and thus furnish work to the dependent labourers. A great number of self-acting spinning machines were substituted for the old mules which required attendance. The supplies from the funds of the union stopped, and re-admission to the mills was implored by starving multitudes; and exactly three months from the first strike, the mills were again in full operation; but 200 of the leading combiners were never again re-admitted; the new hands and the new machines supplied their places; and they

either left the place or remained in utter destitution. During the suspension of work, the operatives wandered idly about the streets or roads. Many of the females were greatly deteriorated in character; three persons were believed to have died of starvation, and not less than 5000 must have suffered long and severely from hunger and cold. The funds in the Savings Bank were nearly exhausted. In nine houses out of ten considerable arrears of rent were due. Many who obtained credit, incurred debt to the shopkeepers, the smaller of which class were generally ruined, while the general trade of the town suffered severely.

The loss to the Preston operatives was,		
in round numbers, ... ..	£57,000	
The loss to the masters, ... ..	45,000	
The loss to the shopkeepers, ... ..	5,000	

Total, ... ..	£107,000
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The struggle was unavailing, after all the sacrifices made in it. The wages before the strike being really just and even liberal, were the utmost the trade could allow; and the strike had rendered it less able to allow it than before. There was some, but not much violence used in the Preston strike.

The Glasgow strike, which also failed in its object, took place in the summer of 1837, and lasted nearly eighteen weeks. In this there were organised tyranny, intimidation, maiming, fire-raising, and murder. The loss to the operatives alone was, in round numbers, £46,000. That of masters, merchants, tradesmen, shopkeepers, and others was in proportion. Besides immense direct loss, there remained much consequential evil long after these strikes had ceased, in the increase of intemperance, dissolute and idle habits, and crime. Such have been and ever will be the disastrous effects of striving, against the laws of nature, to found a durable prosperity amid the fretting changes of human affairs. Let us hope, said Mr S., that the insane notion that wages can be forced up by intimidation, maiming, murder, and fire-raising, will never again enter the brain of a working man; but that all will see that the sure way to entomb their own industry, and transfer the market it once enjoyed to other countries, is, by combination, to tamper with the natural level of the wages of labour. Mr Simpson stated that the printing trade had quitted Dublin entirely, from the effect of combinations to fix higher wages than are paid in Britain. No workmen have been more notorious for strikes than ship-carpenters. This has mainly led to iron vessels. He heard that the colliers threaten a general strike. Their places will be supplied by Germans and Irishmen; and as they have given warning, little inconvenience will result to the public, but utter ruin to themselves. They are highly paid labourers.

Greater intelligence in the working classes will bring them to view capital as the friend, not the enemy of labour. In our manufacturing towns, the richest men have risen from the grade of common workmen to the very capital of which they were formerly jealous. It is not true that the capitalists get an undue share of the profits of manufactures. In the cotton manufacture, about £20,000,000 are annually divided between the operatives and the capitalists, of which £17,000,000 go to the operatives, leaving 3,000,000 to the capitalists, or about ten per cent. on their capital; a rate universally allowed to be fair and moderate. It comes then to this, that it is the interest of the employers to be as liberal to the workmen as, in all the circumstances, the particular

trade will allow, and the clear interest of the workmen to ask no more. The most thriving concerns proceed steadily and harmoniously on this mutual understanding. A strike in such an establishment as that of the Messrs Chambers, for example, is a moral impossibility. There capital and labour, employer and employed, hold to each other a relation approved equally by sound political economy and genuine benevolence, and an example set, which were it generally followed, would place the labour of the country on that footing of respectability and dignity which the All-wise Disposer of human affairs, when He decreed it to be the lot of man, intended it to stand.

The learned lecturer had stated, in the outset of the present lecture, that adequate wages should do three things—maintain the labourer during his days of labour, maintain his children from their birth till they are fit for labour, and maintain himself when his days of labour are either suspended by sickness, bad times, or old age. It is evident that the last mentioned claim on his wages, may be denominated his savings, gradually stored in his health and vigour for the day of his need. The means of doing this with least present sacrifice and greatest ultimate effect, is now reduced to almost an exact science, and may be styled *Provident Economy*.

*Savings Banks* were first realised in England about the year 1305. So small a sum as a shilling is received by a management of unquestionable credit and trustworthiness; fructifies, so long as it lies, by accumulating or compound interest; and is instantly paid to the owner, either in part or in whole, on demand. The pleasure of seeing the store grow, and a salutary hesitation to be troublesome, or appear to be thriftless, have operated most favourably in gradually bettering savings-banks' deposits. As many millions were deposited in this way, legislative regulation became necessary. The most important meliorations were giving Government, in other words, national security for the safe keeping of the deposits, and the fixing of a rate of interest—£3: 6: 8 per cent. per annum, clear after paying all expenses, to be invariably whatever may be the fluctuations of the public funds during the term of investment. The common bank interest is only £2 per cent. at the present time. To obtain this benefit, the rules of any new savings-bank must be submitted to the revision of a barrister appointed by Government. From one shilling to £30 may be received by these National Savings Banks; but no one depositor can lodge more than £30 in one year, or more than £150 in whole. Charitable and Benevolent Institutions may lodge £300 in whole, and Friendly Societies the whole of their funds, whatever may be their amount. Above twenty millions sterling are deposited in the savings-banks of Great Britain by the working classes; and it is an instructive fact, highly creditable to the one sex, though not so creditable to the other, that females form the vast majority of depositors in savings-banks. Temperance has something to do in this.

*Friendly societies* are too well known to need much description here. The payments to these cannot be drawn out again at pleasure, but only in agreed-on contingencies, such as sickness, funeral expenses, old age, &c. The principle of these is mutual assurance. For a long period friendly societies were formed too much at random, and great disappointment, loss, and suffering, to the insurer were the consequences. The chances of sickness at different ages are now calculated on sound principles, and the

young have to pay less accordingly. With relation to old age, those who enter young should pay less than those who enter old. Mr S. had not time to state minutely the reasons, but he decidedly warned his hearers to have nothing to do with yearly friendly societies managed by obscure and irresponsible persons. It is from these that the greatest suffering has arisen. To all purposes of certain and permanent support for sickness and old age, they are utter absurdities. Rules and tales by Mr Finlaison, under the sanction of Government, have been drawn up, without consulting which, no friendly society should be formed. A friendly society, sanctioned by the Government barrister, may place their funds to any amount in National Savings' Banks; obtaining, if interest is paid half-yearly, no less than L.3:17:6 per cent. of annual interest. One of the best and safest friendly societies known to Mr S., is that of the Edinburgh School of Arts, established about fourteen or fifteen years ago. It has three funds; a sickness fund, a deferred annuity fund, and a life-assurance fund. The society shews regular tables calculated on the most approved and enlightened principles. The general result is this—that a person of twenty-five years of age paying 7s 6d of entry-money; and 2s 2d a-month, or 6d a-week, till the age of sixty-five, or L.1:5:9 a-year, will secure an allowance of 10s a-week during sickness for a year; 7s 6d a-week for another year; and 5s a-week during all the remaining period of sickness, until the age of sixty-five, when will commence an annuity of L.3 during life; and a sum of L.10 at death for funeral and other expenses. For double these payments, the allowances are doubled.

*Small Loan Societies* are excellent institutions when established by philanthropic persons, and not for gain, in which latter case they are usurious; and often used oppressively and ruinously. A small loan afforded, on good surety for repayment, and a second never given till the first is paid, may do much good in various emergencies of the working man's life. It may be the purchase of a horse or cow, for example; tools of trade fitting out a child for service or apprenticeship; and such like contingencies. Some would predict evil from these loans, as a dangerous anticipation of wages. These fears have been proved to be unfounded in all the three kingdoms; almost in all cases the sums borrowed are repaid. The consciousness of the debt operates morally to a powerful degree, and produces frugal saving and temperance to be provided within the time to meet the engagement. It has been farther observed that the saving habit gets thereby confirmed, so that the small loan debtor often becomes the savings-bank creditor.

*Deferred Life Annuities*, to be payable at a named time are another way of providing for old age; and government security has, by an act of William IV., been given in these, in so far as brought within the reach of the working classes. If a working man arrived at forty-five years of age, can afford to pay L.5 14s 6d a year for twenty years, or about 2s a week, he will at sixty-five have an annuity for life of L.20. If he begins earlier and defers the annuity to sixty or sixty-five, the weekly payment will be proportionally reduced; till, beginning under twenty years of age, it will not be more than 6d a week. The societies for these benevolent purposes are always ready to give their best advice to working men.

Mr S. simply glanced at some minor economic funds, such as a *Cheap-Coal Fund*; a *Lying-in Fund*; a *Clothing Fund*; and such like. The prin-

ciple of them all is, or ought to be, to lead the working classes to be independent.

The learned lecturer alluded to the question often asked—how can the working man, out of his wages, lay up anything at all? The answer to this is twofold. First, multitudes actually do it; and it has been observed that these savings are much more from the smaller than more liberal wages; the latter rather engendering reckless habits. Secondly, the unfrugal and in-temperate have no right to ask the question. They have joined themselves to their idols and must, in this discussion, be "let alone." Drinking alone will suffice to settle the question with them. But for this gross error in life—this practice which instead of nourishing, destroys, the wages of simple labour, and much more of skillful, in this country, will afford such savings as have been mentioned. He had received, from a most intelligent working man in Manchester, a plain calculation, on unquestionable data, that the cost of the liquor of all kinds consumed in that great place amounted to L.750,000 annually—more than all the other necessities of life; that the proportion is the same in Preston; and there is no reason to suppose that it much differed in Edinburgh and Glasgow. This intelligent person carried out the calculation to what this almost million of money wasted, and much worse, on intoxicating drinks, could do in the hands of an intelligent and moral, and of course frugal, working class. In twenty years it would buy Manchester up, capitalists and all. He added with a solemn impressiveness (said Mr S.) that created for him a respect in my mind far beyond what I should have felt had he been the Premier of England: "I pity the distress of my fellow operatives, even although they bring it mainly on themselves; but I conscientiously think that they have no right to charge it on legislation, unjust though that be, so long as half and more than half their means of support is lavished on intoxicating liquors. They themselves ought to have clean hands." What might not be their condition with temperance, wise economy, and just government, all combined! (Applause.)

A note was handed up to Mr S., reprobating resort to public executions as leading to, instead of deterring from, violence and blood; and trusting that the appalling spectacle of the next day (Bryce's execution) would not be countenanced by any of Mr S.'s hearers. The learned lecturer strongly condemned the taking of life on the scaffold—against which course he had both written and spoken—as one of the errors of society. There was neither right nor expediency, but unmixed evil, in the practice. Murderers are few, and these the example does not restrain. The mind is not sane that actually murders. The spectacle serves to excite it. A wise age would inevitably come to that conclusion, and resort to other modes for protecting society from its dangerous members—not, it is true, so gratifying to a mere animal retributive vengeance, but much more consonant with sound reason and genuine Christianity. (Loud and general cheers.)

By the appointment of a Chairman, the audience then formed themselves into a meeting, when a vote of thanks to his Royal Highness Prince Albert, for his munificent donation to the baths for the working classes, and a request to the Right Hon. Lord Dunfermline to convey the resolution to the Prince, were moved and carried by acclamation, with much cheering.

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## LECTURE XV.

*(From the Edinburgh Weekly Chronicle and Scottish Pilot of April 13, 1844.)*

Mr Simpson stated that the present lecture—the last of his course—would be directed to the important object of the condition of the working classes in the large towns, and especially their own; and the means either in their own power, or that of the Legislature, to remedy evils already existing, and, by a wise management, prevent their recurrence. It is one of the most interesting features of an advancing civilisation that attention is called to the condition in which the masses of the people live, with the view of improving it. The condition in which the people are found in the crowded parts of large towns is a proof of the unfeeling neglect with which bygone times treated, or rather abandoned, them. As population increased, the portions of towns allotted to the humbler classes were not, by any means, relatively enlarged. Building extended where it could be paid for, and the old accommodation became overcrowded to a degree altogether inconsistent with safe, not to say tolerable, human existence. Disease of a fatal and contagious kind necessarily appeared in these over-crowded localities. It threatens to spread over the whole community, and scourge the higher classes for their selfishness and indifference; and all the world are becoming “sanatory”—a word which our grandfathers, and even fathers, never heard of. We owe it to a few enlightened, benevolent, and public spirited men—such as Mr Chadwick, Dr Arnott, Dr Southwood Smith, and others, in London; Dr Alison, Mr Chambers, and others in Edinburgh, and various individuals in other great towns, that the alarm has been powerfully given, and the legislature itself moved. A committee of the House of Commons sat, in 1840, to enquire into the circumstances affecting the health of large towns, with a view to improved sanitary regulations for their benefit. That committee examined forty-six witnesses from different large towns, and made a report which has been printed, by order of the House of Commons. The result of the enquiries of the committee have been the exposure of a mass of human degradation and misery which the more favoured classes had not a conception could exist so near them. It has brought to light, in every great town, vast masses of wretched buildings, called houses but really hovels and cellars, without light, air, water, or drainage: swarming with inhabitants, whose numbers have so much outgrown the accommodation that, in addition to much unwholesome occupation, filth and foul air constitute their only mode of being, and

the common decencies of life are unknown among them.

The committee reported that the evils suffered by the crowded inhabitants of all the manufacturing towns are nearly of the same kind. They ascertained that mortality in all the towns always increased with population, and the deficiency of the means of ventilating and removing impurities. Many of the inhabitants of London were, some years ago, roused to great indignation at the “impertinence” of a well-known journal of Edinburgh, of all places, on whose character for purity there were so many standing jokes, in daring to say that London is a most filthy town. Since, a committee of Parliament, however, has confirmed Mr Chambers, and far out-gone him: silence on the subject is the wisest course. Vast portions of London are absolutely abominable. The report enumerates houses, courts, and alleys, without drains, but with open and choked up gutters for the deposition, not removal, of every species of filth; large open ditches filled with stagnant liquid filth; houses dirty beyond description, as if never washed or even swept, and extremely crowded with inhabitants; and fever prevailing to a fearful extent. Dr Southwood Smith says of seven districts in the east of London, visited by himself—“It is utterly impossible for any description to convey to the mind an adequate conception of the filthy and poisonous condition in which large portions of all these districts constantly remain.” “It appears” Dr Smith continues “that out of 77,000 persons who have received parochial relief, 14,000 have been attacked with fever, and 1300 have died. It should be borne in mind that there is no disease which brings so much affliction on a poor man’s family as fever; it commonly attacks the head of the family, upon whose daily labour the subsistence of the rest depends. Placing out of consideration the suffering of the individual attacked with fever, which, however, is one of the most painful maladies to which the human body is subject; placing out of view also the distress brought upon all the members of the family of the sick, it is plain that the disease is one of the main causes of pressure upon the poor rates. That pressure must continue, and the same large sums of money must be expended, year after year, for the support of families afflicted with fever, as long as these dreadful sources of fever which encompass the habitations of the poor are allowed to remain. They would not, they could not be allowed to remain, if their natures were really understood, and if the ease with which the most urgent of them might

to be removed was known. But there do not appear to be any practicable means of removing them without legislative interference; and if the care of the public health be a part of the duty of the legislature, if in the metropolis unions, which alone include a population of 651,000 souls, it be certain that conditions exist which are absolutely incompatible with the public health, and which conditions are to a very considerable extent removable; and if it shall be found that similar conditions exist in all the large towns in Great Britain; here would seem to be a proper and legitimate field for the exercise of legislative wisdom and power.

The report goes on to say—"The prevalence of fevers and other diseases, arising from neglect of due sanitary regulations, is by no means confined to the populous districts of the Metropolis above described; but the same causes appear to produce the same effects, in a greater or less degree, in all our great towns. In some of them, these evils, and the misery consequent upon them, is much increased by peculiar faults in the form and construction of the humble dwellings of the poorer classes. This seems owing to a want of all proper regulations in any general building act, applicable to the poorer classes of houses in these crowded districts, for preserving due space and ventilation. Thus, in Liverpool there are upwards of 7800 inhabited cellars occupied by upwards of 39,000 persons, being one-fifth of all the working classes in that great town; and an account of undoubted veracity says—that the great proportion of these inhabited cellars were dark, damp, confined, ill ventilated, and dirty. In Manchester also, nearly 15,000 persons, being twelve per cent. of the working population, live in cellars; and in the adjacent town of Salford 3300. Such a habitation must always be unhealthy as it implies the impracticability of proper drainage and ventilation. Another form of houses for the working classes, which your Committee considers highly injurious to the health of the inmates, prevails extensively in many large towns, and especially in Liverpool, viz. the fashion of rows of small houses in close courts, built up at the sides and end, and having only one entrance often under a narrow archway. The evils arising from this cause are much increased, when it is found, as in Liverpool, that it is combined with another error in the construction of the rows of these houses, viz., that they are placed back to back, so as to exclude the possibility of their thorough ventilation. It has been stated to your Committee that there are in Liverpool 2400 courts, chiefly of this construction, containing an estimated population of 66,000 of the working classes, in addition to 39,000 living in cellars. Independent of this faulty construction, so injurious to the health of the inhabitants, the state of most of these courts is described as almost utterly neglected, with no underground sewers, and no attention to cleansing, with no inspection of any kind, and the surface gutters almost choked with filth." An engraving of a specimen of these pestilential and loathsome courts illustrates the evidence of Dr Duncann, one of the witnesses examined by the Committee. The same witness deposes that the stench in these courts is intolerable, and that fever prevails to a great extent in these miserable localities. The report, in feeling terms, deprecates this condemnation to wretchedness and disease of the very hands who create all the wealth of Liverpool—and strongly recommends legislation for the cure of such crying evils. The same or analogous evils are found in all great towns.

The account of Manchester is disgraceful to a civilised community, and calls loudly for stringent legislation. Leeds is utterly abominable—the description is sickening. The report adds—"Your Committee have inquired into the state of several other densely-peopled towns, and refer to the evidence given respecting them, not thinking it necessary to enter into detail, more than by stating that they all appear to stand in need, nevertheless, of measures calculated to enforce sanitary regulations for the benefit of the humbler classes." The report considers Birmingham on the whole cleaner than any other large town in England. With regard to Glasgow, however, they are sorry to observe that the details are of the most melancholy and affecting nature. An intelligent witness, who has every means of knowledge, states—"That penury, dirt, misery, drunkenness, disease, and crime culminate in Glasgow to a pitch unparalleled in Great Britain;" and in another place—"I did not believe, until I visited the wynds of Glasgow, that so large an amount of crime, filth, misery, and disease existed in one spot in any civilised country." The witness was accompanied by the magistrates and heads of the police, and describes the want of ventilation, sewerage, cleansing, and attention to the health of the poorer inhabitants in the lower parts of the town, as most grievous in its effects. The result is summed up in the following terms:—"Such being the state of things in large districts of Glasgow, it is not surprising that the number of persons who died last year was 10,270, being at the rate of one in twenty four six tenths to the whole population; or that out of that number 2180 died of typhus fever, which never leaves Glasgow.

The Report says: "Independent of the physical evils to the working classes, arising from the causes adverted to, your Committee are desirous to express the strong opinion they entertain, confirmed by the testimony of many of the witnesses examined, that the dirt, damp, and discomfort so frequently found in and about the habitations of the poorer people in these great towns, have a most powerfully pernicious effect on their moral feelings, induce habits of recklessness and disregard of cleanliness, and all proper pride in personal appearance, and thereby take away a strong and useful stimulus to industry and exertion. The wife, hopeless of being able to make home comfortable to her husband, abandons all endeavours for the purpose; neglect leads to neglect, recrimination follows reproof, and their children are brought up amidst dirt and wretchedness, with the example of constant domestic disputes before them. Nor can it be doubtful to those who trace the effects of such causes, that the humbler classes are often induced or driven by the want of comfort at home, and by the gloomy prospect around them, to have recourse to dram-drinking, the fertile parent of innumerable ills." The report shews the great loss to the public by the prevalence of disease—the deterioration of the health and character of the population, and the increase of the unproductive outlay to maintain the poor and restrain the vicious and criminal, which must always be increasing till it becomes an intolerable burden. These considerations, the Committee most properly held, ought to form an important element in the contemplation of the expense of remedies for such startling evils. The cost of the cure must be great indeed which should determine the country to prefer the continuance of the disease.

Evidence was not taken before the Committee of 1040 of the sanitary state of Edinburgh, except as to

the disgraceful nuisance of the foul irrigation of grass lands to the east of Holyrood.

The state of Edinburgh was more minutely gone into in the general survey made under the auspices of the English Poor Law Commissioners, directed by the Secretary of State for the Home Department; and is detailed in the Report, by Mr Chadwick, to the last-mentioned functionary, on the sanitary condition of the labouring population of Great Britain in 1842. After describing a visit to a place in Glasgow, where the houses had three small courts, the one entering from the other, and each court the depository of the whole filth and offal of the inhabitants, in immense heaps and indescribable abomination, the overpowering odour of the interior of the dwellings, and the utter wretchedness of the population, the report goes on to describe Edinburgh, with its closes, high buildings, horrible common stairs, want of water, want of sewers or under-ground drains, and airless pestilential dwellings, all occasioning much direct misery, and dangerous contagious disease. A very clear report was made to the Poor Law Commissioners, by Mr William Chambers in 1840, of the state of old Edinburgh; conveying also a statement by Mr Alex. Miller, surgeon, giving a description of dwellings which he had professionally visited, which it occasions positive sickness of stomach as well as heart to peruse. My present audience, said Mr S., although much above such a condition, must live surrounded by it, witness much of it, and earnestly wish it reformed.

The remedies proposed by the Committee of the Parliament, and the Poor Law Commissioners are of a general nature applicable to all great towns. Some of these do interfere with the perfect liberty of the use of property, but not beyond the power and duty of the legislature, when the object is the preservation of the public health and protection of a large class of our fellow-citizens who cannot protect themselves. Mr S. would enumerate them to his present audience, that they and the rest of their class may have before them what is wanted, and originate and continue a salutary agitation for its adoption.

First—A building act for all towns to enforce the construction of future houses, with the means of ventilation and light, prohibiting cellar dwellings, close courts, with houses back to back, and requiring proper conveniences for cleanliness and decency, and the deposition of refuse and ashes. Also power to remove or alter buildings already existing but obstructing ventilation, on the concurrence of a majority of the inhabitants of the locality.

Second—A general sewerage act, with commissioners to superintend the construction of proper covered drains at a lower level than the ground floors of the houses, with the strictest prohibition of all pits and cess-pools under the level of the drains.

Third—A board of health, whose duty should be precautionary and preventive, to call public attention to the causes of disease, and suggest sanitary measures for the ease of contagion.

Fourth—An inspector to enforce the due exercise of sanitary regulations; being medical, to watch the appearance of disease, attend to the removal of fever patients from their own houses (where they die if they remain, and infect others), to proper hospitals where they recover and infect no one; and with power to indict for nuisances, which constantly added, by carelessness or cupidity, to the already unfavourable circumstances, depress the people in the larger towns. The same officer would give the alarm when burying grounds were becoming dangerous—when water was defective—when buildings were encroaching on open spaces preserved for air and ventilation—and would have the power of inspecting lodging houses for the migrating poor, who bring disease, and often carry it over the country.

A beautiful example on the subject of removal to a fever hospital was lately set by a young medical man, living in the new town of Edinburgh: feeling the disease upon him, he went directly to the hospital and took his bed there. Mr S. was happy to say that his good sense and good feeling were rewarded by complete recovery.

The recapitulation at page 369 of Mr Chadwick's volume, first, as to the extent and operation of the evils which are the subject of the enquiry, and secondly, as to the means by which the present sanitary condition of the labouring classes may be improved, is especially valuable.

Now it will form an epoch in the social history of this country, when the working classes themselves first manifest intelligence and good feeling enough to look into their own state, into the condition of the localities where they dwell, and themselves call for the remedies for which legislative aid is necessary, and exert themselves and urge their neighbours to self-exertion where there is anything that can be done without it. I am ambitious enough, said Mr S., to claim for my own city of Edinburgh, the first example of so noble a movement by the working classes, and that their voice shall be the first of their class to be heard in the legislature, by petition on the subject.

Legislation marches slowly, must it be waited for? It is to be feared it must; for salubrious building, sewers, and water, are beyond private effort. But is there nothing that can be done in the meantime by combined, if not by individual, exertion? The proprietors might unite to render the dwellings, which they let to the poor, much more wholesome than they are. An admirable letter, with the signature of "An Old Town Laird," appeared in the *Scotman* of 24th January last, in which the writer recommends what he calls "redding-up" of closes, stairs, &c., and states that he had prevailed upon a number of his neighbour lairds to concur with him, although, he regretted to say, many refused. This example had its effect on the tenants, who were induced to keep up a more cleanly system than those do who never see their landlords, or worse their middlemen or agents, except when their rents are due. Landlords may facilitate ventilation by a common tin-pipe opening in the roof of the building, with a branch from each room. Masters are bound to give the means of ventilation to their workmen, without exposing them to cold and draughts. A pattern of this and of a proper heating process, may be seen in the printing establishment of the Messrs Chambers. These intelligent and benevolent men hold that no employer is entitled to starve his workmen with cold, or suffocate them with bad air. He, Mr S., would recall what he had said about the *occasional*, not the constant, thorough draught for dwellings, after meals and after sleeping, the draught going through the bed and bed clothes, and for workshops. This can be done wherever a window and door can be opened at the same time. Washing should be made easier for the people. Public washing and drying houses may be established without legislative authority. The best of all washing is soaping and then boiling. Line-drying, and not the absurd and expensive system of spreading out clothes on the grass, may be easily accomplished in airy situations, at a trifling expense of room. The duties on soap should be greatly reduced, if not entirely taken off, by the legislature. These, at present, more than double its price. Mr S. strongly recommended resort to the public baths, when provided, as a regular individual and family habit. One of the excuses for with-

holding subscriptions from the baths in Edinburgh is in many mouths:—"The working men will never generally resort to them. They winna be fash'd." There are no greater enemies to human improvement than those who do nothing for it, because they chuse to despair of it. The learned lecturer described the human skin, and the importance to health of its being kept clean. He recommended strongly to mothers to give a beginning, in their children, to the daily washing of the whole body; not as a labour, but a pleasure. In nothing has the present age more improved upon all former times, than in the increased and increasing use of the sponge for the *whole* person. Our ancestors were splendid in their attire, but foul in their persons; and corrected the atmosphere about them by means of perfumery, well entitled, no doubt, to a share of the Dutch name for a perfumer's shop *cin stinckin booth*! (Laughter.) Mr S. mentioned the ease of a country gentleman of the last age, who was asked by his lady, where he was going, on a particular morning? Why did she ask? Because, said she, you are washing your face! He also alluded to the opinion of a French officer, on parole during the war, of the belle of the small town where he resided. "She is ver prettie, but she is ver dirtie. She is niver vash, but ven it rain!" (Laughter.) In a former lecture, he (Mr S.) recommended to every working man the possession and daily use, on rising, of a sponge, cold water, and a rough drying towel, and a resumption of under-garments different from those slept in, which latter should be well aired in a thorough draught before being again put on at night. The learned lecturer here most impressively addressed himself to the female part of his audience, and entreated them not only to lay to heart and practise what he was about to recommend, but to exert themselves to influence all within their sphere to do likewise; in short, to endeavour to *set the fashion* of cleanliness, neatness, purity, and wholesomeness, of persons, dwellings, and neighbourhoods. Above all, to inculcate upon, and see practised by, their children delicate and carefully cleanly habits, a point strictly watched in the Infant School. They did not need to be told—who did?—that the most disgusting defilement of a neighbourhood is occasioned by children, of which nevertheless, the fault is not the children's, but their mothers'. A properly trained child abhors this most indolent selfish carelessness of others' feelings, which would degrade them below many of the brutes, which reproach more brutal man by their instincts of cleanliness. To reform this intolerable abomination is easily in the mother's power; on her depends its base continuance or its total disappearance, in which last case half the battle with filthiness is gained. Filthiness! what degradation, misery, vice, crime, disease, and death is in that horrible word! When spoken to about the war, which, during the winter, with all his best energies, he Mr S. had been waging with it, in all its hideous aspects, moral and physical, he had often been urged to "attack the women." (A laugh.) Working men not a few have called upon him to counsel him to "rouse the wives and not to spare them." (Laughter.) "Do, sir, put a rod in pickle for some of them." (Loud laughter.) It was impossible for him to be too serious in his appeal to the house-wife. Her duty was a solemn duty—her responsibility an awful responsibility. In her hands is her husband's lot for good or evil. It is her's to lead him to all that is good by a clean comfortable home, or drive him to ruin, with herself and her children, by a filthy comfortable habitation. In her hands are the

very lives of the whole family—father, mother, children. As she would keep the scourge of fever from her dwelling, as she shrinks from the thought of early widowhood—of a husband's grave—as she would save her children alive, or herself from following her husband to leave them helpless orphans, let the house-wife bestir herself. The reverse of all these overwhelming ills depends, to a great degree, on her. And when to the clean, well-aired, neat, attractive, home which *she* can make, and which cannot be made without her, to the purity in person, clothing and habits of all who dwell in it, are added the early impressions of moral good which she alone can convey—the temperance, the gentleness, the open sincerity, the moderate desire yet frugal use of property, the love of labour, the self-respect and regard to character, the justice, mercy, and piety, of all of which virtues and graces she and she alone can lay the first foundation, and to a great extent rear the blessed superstructure, that woman's heart must be as hard as her head is weak, who, as wife now or hereafter, can think with indifference of the place she occupies, and the duties which are required of her by her fellow creatures and her God. (Great applause.)

Although his female friends should cease to hear his earnest voice, he trusted they would not forget his counsel. Although he was that night to bid them adieu, he was unwilling to lose sight of his "three thousand." (Cheers.) If it were for nothing but to see his female friends again—learn *their* progress—and give *them* a word of cheer in their exertions, he would request his friends to meet him twice or thrice a-year. (Loud cheers.) Their excellent Committee, voting themselves perpetual!—(a laugh)—would form an invaluable *staff* of their only dispersed, but not disbanded, force. He would "call them out for exercise" occasionally. (Laughter and cheers.) They would then compare their discipline with that of other places which may follow their example. They will look forward to better and yet better things, till all that these humble lectures have pointed at and longed for has been attained, and the elevation of the character of the working classes of the Scottish metropolis, and the improvement of their condition fully—triumphantly achieved. (Loud and long cheering.) The friendship of fifteen weeks, formed in friendship's best school, mental and moral exercise, it were most painful to him to drop; and he should have effected a poor impression indeed, if he had not made his audience his friends and wellwishers, as, he could say from the bottom of his heart, he was theirs. Wishing them all happiness, individual, domestic, and social, Mr Simpson took his leave, greeted by loud long and repeatedly renewed cheering.

The audience became a public meeting by the appointment of a chairman; when a petition to both Houses of Parliament for sanatory legislation was read and adopted; and will be duly published. We hope it will have an immense list of signatures, for the honour of the operatives of Edinburgh.

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